

ALLEN COUNTY PUBLIC LIBRARY



3 1833 02992 3445

Gc 979.402 Ga32s

Sugraves, Eugene Joseph,

1878-

The old San Gabriel mission



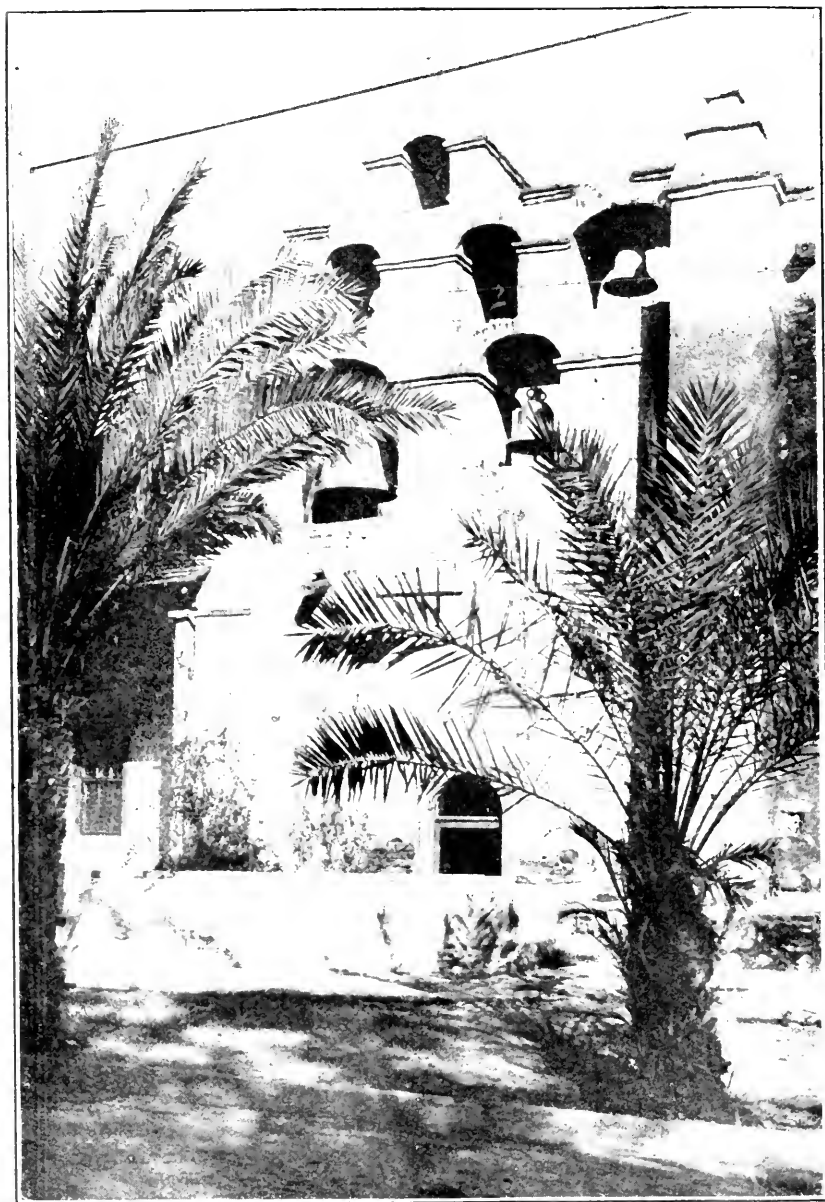
THE
History of Mission
SAN GABRIEL



OLD FRANCISCAN MISSION, NEAR
LOS ANGELES, CALIFORNIA

Allen County Public Library
900 Webster Street
PO Box 2270
Fort Collins, CO 80501-2270

ten



SAN GABRIEL CAMPANILE

THE OLD SAN GABRIEL MISSION

Historical Notes Taken From Old Manuscripts
and Records, Accurately Compiled After
Diligent Research, With Mention of
the Other California Franciscan
Missions and Their
Founders

BY
REV. EUGENE SUGRANES, C. M. F.
SAN GABRIEL, CALIFORNIA



THE RIGHT REV. JOHN J. CANTWELL, D. D.,
Bishop of Monterey and Los Angeles, to whose devoted interest and labor, the
restoration of our California Missions is chiefly due.

CONTENTS

	<i>Page</i>
Foreword	7
Commendation	9
The Bells of San Gabriel.....	10
CHAPTER I—Founding of this Mission. Those who founded it. Dates of founding. Motives for its establishing.....	13
CHAPTER II—Life at the Missions. The occupations and pastimes of the inmates. Romance of a Beata. How matrimony was effected.....	30
CHAPTER III—The educational system of the Franciscans. They were more than two centuries ahead of the present educators in instituting methods now considered most modern. Industries and development.....	40
CHAPTER IV—Art treasures at San Gabriel. Many Murillos. Some made by the Indians. They gave the features and dress of their tribe to the portraits and images they made.....	44
CHAPTER V—The soldiers who guarded the Missions. The troubles they caused. Their gambling propensities and other immoralities. The massacre of Rivera and his companions. Battle of San Gabriel. Other military matters..	55
CHAPTER VI—Administration of the Missionary Sons of the Immaculate Heart of Mary. They have taken up and are carrying on the unfinished work of the Franciscans, preserving their traditions. They are restoring San Gabriel to its original condition, developing and improving this venerable landmark. Other California Missions.....	66
CHAPTER VII—Story of a marvelous Indian crucifix. The Mission Play amid replicas of the old Missions. It attracts many thousands to San Gabriel's vicinity	74
CHAPTER VIII—Founding of Los Angeles. Her old Plaza Church. Her many beauties and charms.....	83

*Containing Eighteen Illustrations of the Art, Antiquity, and Architecture
of the Mission San Gabriel*

NIHIL OBSTAT
LEON MONASTERIO, C. M. F.
CENSOR DEPUTATUS

PRELO MANDARI POTEST
DOMINIC ZALDIVAR, C. M. F.
SUPERIOR PROVINCIALIS

IMPRIMATUR
— ARTHURUS HIERONYMUS
EPISCOPUS SANCTI ANTONII

COPYRIGHTED 1921
BY
FATHER EUGENE SUGRANES, C. M. F.
LOS ANGELES, CALIFORNIA

FOREWORD.

This is a glorious year for old San Gabriel, long to be remembered. The year 1921 marks the one hundred and fiftieth anniversary of the foundation of San Gabriel Mission. One hundred and fifty years ago the brown-robed Sons of St. Francis came here not in quest of gold but to conquer for Christ the souls of the natives given up to pagan practices and lost to God. A band of these Missionaries, led by the Saintly Father Junipero Serra, in their excursions across the land halted here and being most favorably impressed by the beauty of the spot, selected it as the center of their future apostolic activities. Here they erected our peerless Mission; here they planted the Cross of Christ and started with undaunted zeal the arduous task of converting the Indians to Christianity. What labors, what amount of suffering they had to undergo in this superhuman enterprise it is hard to describe. Living in an age of refinement and comfort with every faculty at our command to satisfy the most fastidious taste, we cannot properly picture to ourselves the extent of self-sacrifice involved in the conquest of the savage to religion, especially at a time when civilization had made little or no inroads into this part of the New World. There is one, however, who did fully measure the extent of their hardships; it is the Divine Master whom they so faithfully served and followed.

They have long since gone to their reward but the fragrance of their holy examples we still perceive; they are here no more, but their generous sacrifices are left behind for us to admire, and their splendid virtues for us to emulate. Their bodies rest somewhere in this land of perennial sunshine, but the fruits of their labor, their wondrous achievements, survive them.

No, not all is gone with their passing out of this earth. Their mighty deeds speak to us even after their death. The Missions founded by them stand yet; sermons in stones as someone has called them, they loudly tell us of

their courage, patience, devotion to God and man. In justice we must say that the Missions have been the cradle of our civilization. Within their sacred walls the Indians gained the knowledge of the true God; they were taught to serve Him and to love their fellow-men; their hands were trained to manual labor and useful trades. And who will not admit that under the wise direction of the Mission Padres, they succeeded in becoming skillful mechanics and even good artists? Witness the Missions, and the remarkable structures about them, some of which have stubbornly withstood the test of time.

Our very town of San Gabriel owes its birth to the good old Padres whose energies were devoted not only to God's glory but also to man's welfare, who in consequence built up along with sacred edifices, dwellings for their charges, the Indians, community houses, schools, workshops, in a word, whole villages and towns. Look over the California map and see how many cities sprang up by the Missions that still bear their names. Those sweet, musical names were given them with exquisite taste by the founders of the Missions.

For all this we owe those pioneer Missionaries an immense debt of gratitude, a gratitude which should be expressed by public festivities during the present year in recognition of their part in the upbuilding of our State. It is but proper that we should do this in order to fittingly celebrate the one hundred and fiftieth anniversary of the foundation of this Mission which is also the anniversary of the birth of old San Gabriel.

RAPHAEL SERRANO, C. M. F.,

Rector of San Gabriel Mission.

COMMENDATION.

This book, I believe, constitutes the most elaborate and complete history of the Mission San Gabriel that has yet appeared in print in a single volume. It is compiled from the Mission records handed down by the Franciscans who built it and held possession of it until secularization and after. The facts herein set forth may, therefore, be relied on as being absolutely accurate.

The work of compiling and arranging and writing this work was done by a hand well worthy the task. Fr. Eugene Sugranes is eminently fitted by education, training and experience to be the historian of San Gabriel. Moreover, his whole nature and his sacred profession of the missionary priesthood and his nationality makes him a sure interpreter of Mission history and tradition.

We may all rejoice that, after the wreck and ruin of the centuries, the Mission San Gabriel is still intact and in charge of those who are of the same blood and religion as the brown-robed Franciscans who founded and erected San Gabriel—those splendid men of the past who came to California with the immortal Junipero Serra to convert the savage from heathenism to the faith of Christ, and to make the desert blossom as the rose.

JOHN S. McGROARTY.

THE BELLS OF SAN GABRIEL.

By CHARLES W. STODDARD

Thine was the corn and the wine,
The blood of the grape that nourished;
The blossom and fruit of the vine,
That was heralded far away.
These were Thy gifts and Thine.
When the vine and the fig tree flourished,
The promise of peace and of glad increase
Forever and ever and aye.
What then wert Thou, and what art now?
Answer me, oh! I pray.
And every note of every bell
Sang: "Gabriel!" Rang: "Gabriel!"
In the tower that is left the tale to tell
Of Gabriel, the Archangel.

Oil of the olive was thine;
Flood of the wine-press flowing;
Blood o' the Christ was the wine
Blood o' the Lamb that was slain.
Thy gifts were fat o' the kine
Forever coming and going
Far over the hills, the thousand hills,
Their lowing a soft refrain.
What then wert Thou, and what art now?
Answer me, once again!
And every note of every bell
Sang: "Gabriel!" Rang: "Gabriel!"
In the tower that is left the tale to tell
Of Gabriel, the Archangel.

Seed o' the corn was thine—
Body of Him thus broken
And mingled with blood o' the vine—
The bread and the wine of life;
Out of the good sunshine

They were given to thee as a token—
The body of Him, and the blood of Him,
When the gifts of God were rife.
What then wert Thou, and what art now,
After the weary strife?
And every note of every bell
Sang: "Gabriel!" Rang: "Gabriel!"
In the tower that is left the tale to tell
Of Gabriel, the Archangel.

Where are they now, oh! bells?
Where are the fruits o' the Mission?
Garnered, where no one dwells,
Shepherd and flock are fled.
O'er the Lord's vineyard swells
The tide that with fell perdition
Sounded their doom and fashioned their tomb
And buried them with the dead.
What then wert Thou, and what art now?
The answer is still unsaid.
And every note of every bell
Sang: "Gabriel!" Rang: "Gabriel!"
In the tower that is left the tale to tell
Of Gabriel, the Archangel.

Where are they now, oh! tower,
The locusts and wild honey?
Where is the sacred dower
That the bride of Christ was given?
Gone to the wielders of power,
The misers and minters of money;
Gone for the greed that is their creed—
And these in the land have thriven,
What then wert Thou, and what art now,
And wherefore hast Thou striven?
And every note of every bell
Sang: "Gabriel!" Rang: "Gabriel!"
In the tower that is left the tale to tell
Of Gabriel, the Archangel.



ano 1778 //

F. Junípero Serra
Presid. //

THE FATHER AND FOUNDER OF THE OLD SAN GABRIEL
FRANCISCAN MISSION

The History of Mission San Gabriel

CHAPTER I.

Founding of This Mission. Those Who Founded It. Dates of Founding. Motives for Its Establishing.

W



ITH noblest motives impelling them, the men who bore the Cross to and planted it in California, carried Christianity and civilization to a then wild region, infested by barbarous beings. On a site previously selected by them they reared the Cross with the ritualistic ceremonies of their Church. Here they were soon after to erect their Mission Structures, both ecclesiastic and secular. These ceremonies were impressive to a high degree. They were characterized by the loftiest spiritual reverence and devotion. This sacred spot was consecrated to the grand purpose to which it was dedicated.

San Gabriel has a feature peculiar to itself. It stands unique among the Missions of California. Go anywhere else over the Golden State, even among the other Missions, and you will find the old customs exchanged for modern ones. It has never been—it never will be so with San Gabriel. While welcoming whatever means progress and improvement, it will unhesitatingly rebuke any attempt to change the old Pueblo and its typical ways.

Hence in this place must remain the old adobe huts, the old fashioned people and their antique institutions and mode of life. I venture to say, the Americans and Europeans coming here become so intensely and thoroughly imbued with the spirit of the place, that their anxiety is to keep alive the old traditions. The melodious songs of

the Mission, the old popular Indian airs, arts, sports, amusements, etc., must forever remain San Gabriel's most charming and attractive features.

Within the sacred mures of the church the harmonious accents and sweet cadence of the language of Cervantes still thrill the souls of the faithful. While our official tongue, the language of Shakespeare, is used in the church services, yet the pious old Doñas say their prayers and tell their beads in the rhythmic and sibilant Spanish language. Even the children, while reared and educated after our wonderful American school system, when at play, must use the tongue of the pioneer missionaries that first scattered the blessed seed of Christian civilization.

Any visitor at Corpus Christi Day may see the solemn procession, as of old, with its typical songs and the Holy Eucharist carried along amidst clouds of incense and flowers, escorted by hundreds of pueblanos and rancheros, bearing lighted tapers. This imposing line stops at the temporary altars, or ermitas, as it used to do in the centuries past. The melodious, angelical salutation, the "Dios te salve," so many times sung around the old Plaza Church in the City of Angels, is still heard in this Mission, especially when the Angelus Bell summons the faithful to greet the Mother of God.

Such is San Gabriel in the midst of modern environment. Thus while anxious to keep alive the typical physiognomy of the Mission, the watchful Fathers in charge of it are wide awake to the necessities of modern times. Hence the work of restoration in the Mission—the bettering of its grounds,—the beautifying of the old cemetery—the renewing of the old ovens, living witnesses to the culture and industrial enterprise, go hand in hand with the moral upbuilding of this interesting community.

Those who founded the California Missions were Franciscan Friars. They followed others of their order who had previously come with the Conquistadores of Cortes in May 3, 1535. These former had unsuccessfully attempted to found such institutions, yet they had held religious ser-

vices and preached to the Indians. The real founders of the Franciscan Missions there did not reach Upper California until more than a century later.

The power to found Missions in California was vested in a prominent and peerless personage, Fra Junipero Serra, who was president of the Franciscan group who accompanied him and came to found them. In this work he had associated and working with and under him several other members of this Holy Order.

Those directly connected with the founding and establishing of this particular Mission of San Gabriel were the Friars Pedro Benito Cambon and Angel Fernandez de la Somera, whose noble attributes of most admirable character, especially their undaunted courage and perseverance, enabled them and their followers and associates to successfully contend against and overcome many adverse obstacles that confronted them and so long delayed them in their worthy work.

Tempests, pestilences and exposure, attacks by savages, shipwrecks and other untoward occurrences, hampered and delayed them unduly, but persistence finally prevailed and triumphed

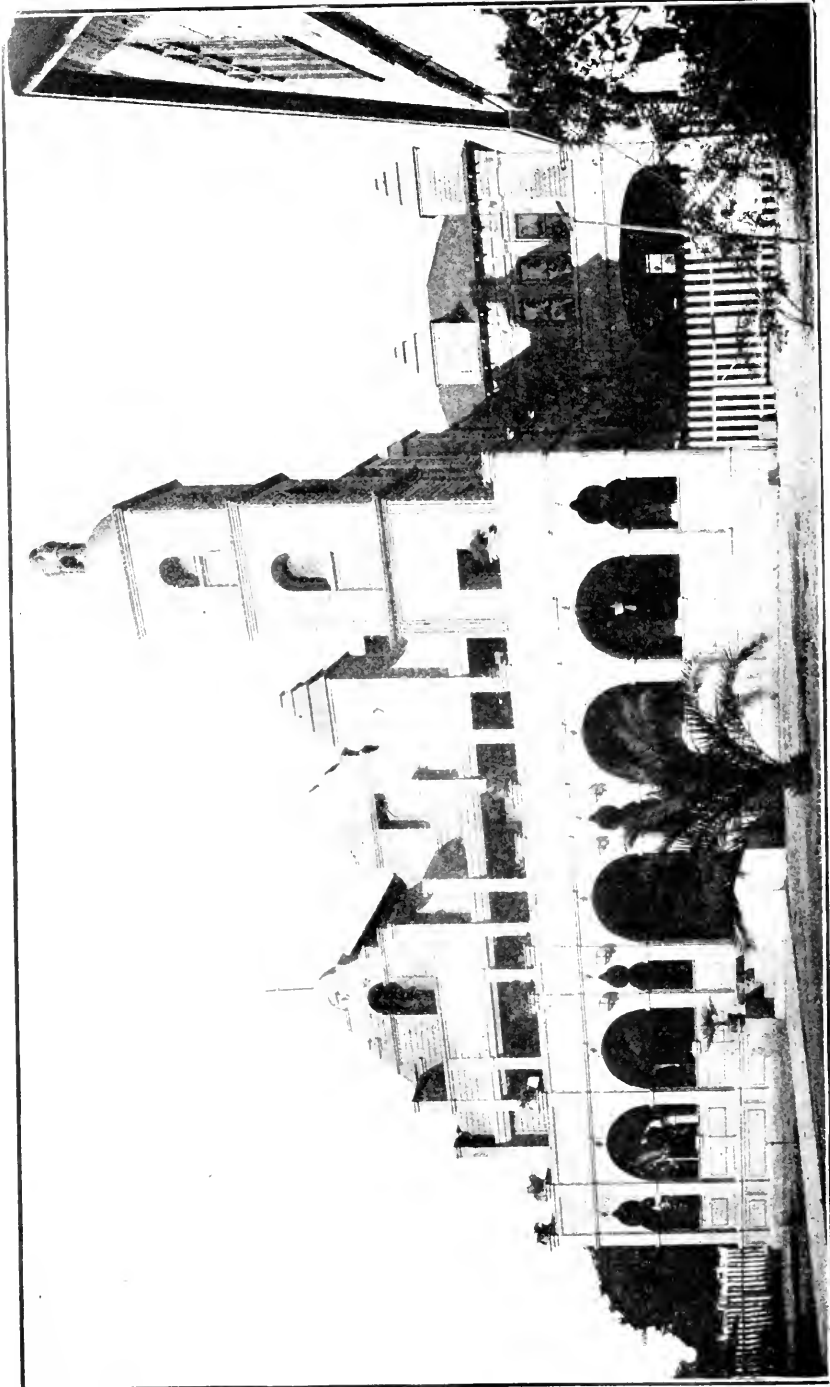
They had to undergo persecutions and privations such as seldom befall mission expeditions of peaceful purpose. But they were sustained by the conviction that the worthy objects for which they strove must prevail. This was why they won.

They were the spiritual messengers of Our Savior, heralding the Gospel of Christ. They were animated by the purposes of educating, reforming, and uplifting human savages, and of securing safety for them, a tolerable amount of comfort during their temporal existence, and the salvation of their immortal souls hereafter.

Miracles happened at critical moments to save these holy men when upon the brink of destruction.

THE INFLUENCE OF A FLAG.

Of these was one that occurred while those missionaries



THE FATHERS' NEW RESIDENCE

and their party were on their way to the founding of this Mission of San Gabriel. It happened while the party were in consultation over the selection of a site for this Mission. At such a juncture they were surrounded by hostile Indians who made an attempt to attack the missionary train.

Just as the savages were making an onslaught, one of the Friars seized, raised aloft and waver the banner on which was a portrait of the Blessed Virgin. Immediately the Indians became abashed. In a sudden transition from hate to humility, they knelt and joined in the worship. They then came forward to be baptized and embraced the Holy Catholic faith, after which they joined the train of the missionary pilgrimage onward to the spot that was chosen for the location of this Mission. This miracle is recorded by Fray Francisco Palou in his "Vida del V. P. Junipero Serra."

The memorable date for the original founding was September 8, 1771. This was but a few days after the miracle mentioned. When the Cross was raised, this same blessed banner was again unfurled and waved in the breeze of that sunny region. Then was presented and enacted a superb scene in a most important and eventful historic drama.

After a period of experimentation, the site first selected proved unsuitable for the purposes required, but the first ceremonies indicated took place at this location, and the first temporary structures were placed there. This site was near the San Gabriel River, then known as the River Temblores, or "Earthquake" River. That site was between five and six miles southeast of the present one on which the Mission of San Gabriel is now located.

The first structures consisted of poles, or saplings and reeds whose interstices were chinked with mud. They were roofed with thatches of tule, or rushes, and were enclosed within a stout stockade of heavy posts. This was for defense against attack from without.

The present site is more centrally located, nearer the Sierra Madre Mountains and within less than nine miles of

the city of Los Angeles. The Angelus Bell at this Mission can be heard in the city of Los Angeles. Wisely was it selected where the soil is fertile, water is abundant, timber plentiful and accessible, where the place is sheltered from tempest and secure against flood. It is in a lovely valley about twelve miles in length and nine miles in breadth. The buildings erected here are permanent ones of stone. These include the sacred church structure and other ecclesiastic edifices for quartering the clergy, their monastery, and the secular ones for the soldiery, forming the escolta, or guard, and the dwellings for the servants and converts. As is characteristic with most of the Franciscan missionary institutions this one forms a group enclosed in a high and massive wall. The group constituted a square ranging about a court or inner patio.

FRANCISCAN ORDER'S FOUNDER.

St. Francis of Assisi was born in Umbria, Italy, in 1182. He founded the Franciscan Order about February 24, 1204. While he was preaching in the Chapel of St. Mary of the Angels, the Gospel of the day told him the disciples of Christ were to neither possess gold, nor silver, nor scrip for their journey, nor two coats, nor shoes, nor a staff, and that they were to exhort sinners to repentance and announce the Kingdom of God. Francis was then living in a small hut he had built near this chapel. He took these words as if spoken directly to himself. So, as soon as Mass was over, he threw away the poor fragment left him of the world's goods, his shoes, his cloak, his pilgrim's staff and empty wallet. At last he had found his vocation. Having obtained a coarse woolen tunic of "beast color," the dress worn by the poorest Umbrian peasants, and tied it around with a knotted rope, he went forth at once exhorting the people of the country-side to penance, brotherly love, and peace. Companions soon began to follow and join him in his life work. All of them procured rough, brown habits like his. They built huts near his at the Porciuncula, located in Umbria, near Assisi. When the

number of his companions had increased until there were eleven of them, Francis found it expedient to draw up a set of written rules for their government. When this was ready, the Penitents of Assisi, as Francis and his followers styled themselves, set out for Rome to seek the approval of the Holy See.

From Pope Innocent III they met with opposition. He deemed their mode of life uncertain and unsafe. This Pope was later moved by a dream to change his mind. In that vision he saw these Poor Men of Assisi upholding the tottering Lateran Basilica. After the Friars Minor, as Francis next named his brethren, returned to Assisi, they found shelter in a deserted hut at Rivo Torto in the valley or plain below the city, but were forced from this poor abode by a rough peasant who drove his donkey in upon them.

The first general chapter of the Friars Minor was held in 1217, at Porciuncula, the members of the Order being assigned different provinces and stations in the then known and civilized portions of the world, where Franciscan Missions were to be established by the members of the Holy Order.

The gentle Francis was at once chivalrous and poetic in nature, which gave an added charm to his other attributes and rendered him a romantic and a beautiful character. He delighted in the Songs of Provence, rejoicing in the new born freedom of his native city. He cherished what Dante terms "that pleasant sound of his dear land." This exquisite human element in Francis' career was the key to that far reaching, all embracing sympathy which may almost be called his characteristic gift. In his heart the whole world, as an old chronicler puts it, found refuge. The poor, the sick, and the fallen were the objects of his solicitude.

Once, as we are told, the whole Friary was aroused by cries: "I am dying!"

"Who are you?" exclaimed Francis, "and why are you dying?"

"I am dying of hunger," answered the voice of one who had been too prone to fasting. Thereupon Francis had a table laid out for the fasting Friar, and that he might not be ashamed to eat alone he ordered all of the other brethren to join him in the repast.

The very animals found a friend in Francis, for he even plead with the inhabitants of Gubbio to feed the famishing wolves, that had been ravaging their flocks. The early legends have left us many idyllic pictures of how bees and birds, alike susceptible of the charms of Francis' gentle ways, entered into loving companionship with him, how the hunted leveret sought to attract his notice, how the half frozen bees crawled towards him in the winter to be fed, how the wild falcon fluttered around him, how the nightingale sang about him in sweetest content in the lovely grove at Carceri, how his little brethren, the birds, listened so devoutly to his sermon by the roadside, that he chid himself for not having thought of preaching to them before.

His love of nature also stands out in bold relief in the world he moved in. He delighted to commune with the wild flowers, the crystal springs, and the friendly fire, and to greet the sun as it rose upon the Umbrian vale.

After the Columbian discovery of the New World, Franciscan missionaries were sent to it with the adventurous soldiery, the originator of their order having died in October, 1226.

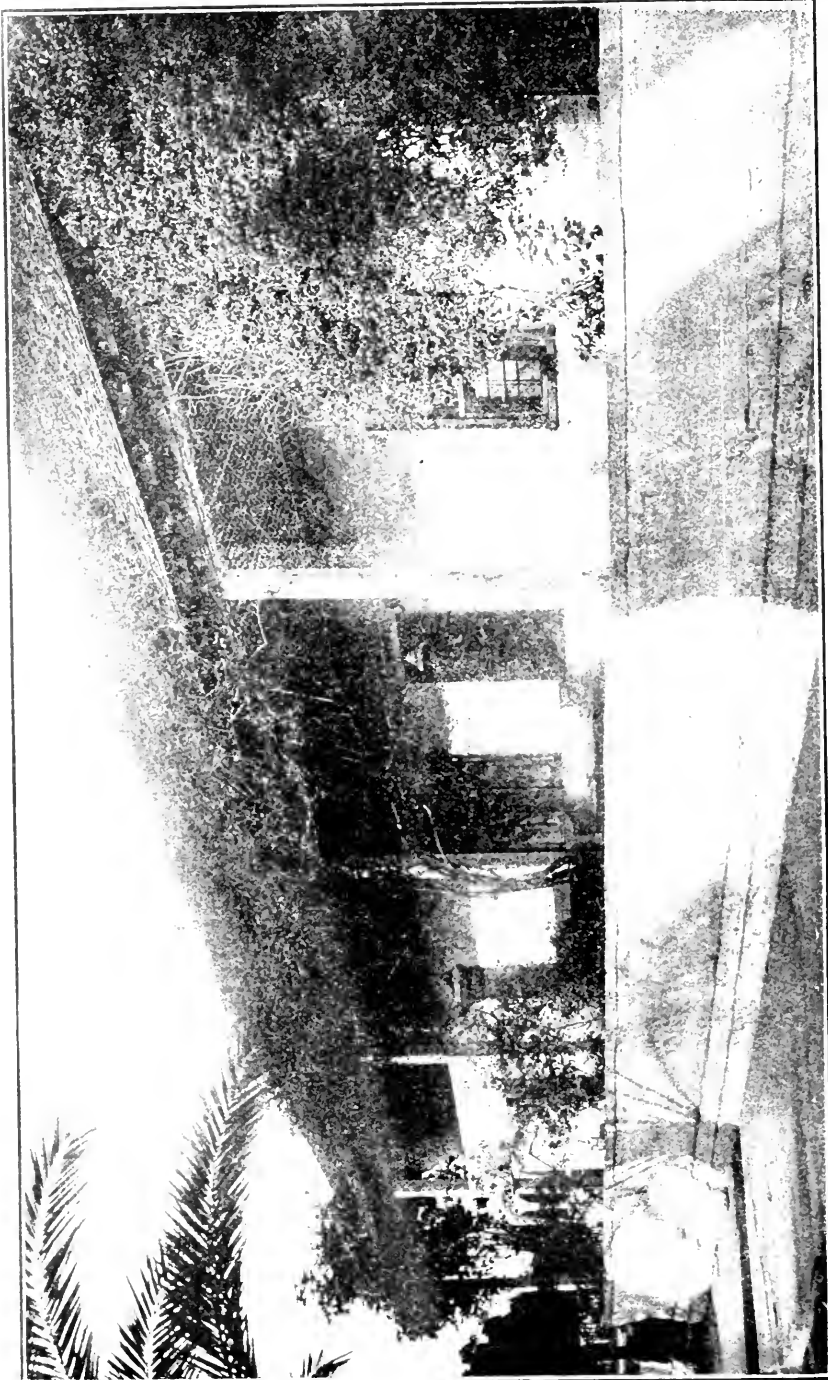
FATHER JUNIPERO SERRA.

This illustrious empire builder, the founder of the Franciscan Missions of California, Father Junipero Serra, was born at Petra on the island of Majorca, November 24, 1713. He entered the Franciscan Order September 14, 1730, and made his vows on September 15th of the following year. Before receiving holy orders, he was made a Doctor of Divinity. He asked that he be accorded the privilege of devoting himself to the Missions in America. His petition having been granted, he sailed from Cadiz, on August 28,

1749, with his friend, Father Palou. They landed at Vera Cruz and made their journey on foot from there to the City of Mexico. January 1, 1750, was the date of their arrival at the College of San Fernando in that city. He preached there. On his own request he was sent with Father Palou to the Indians of Sierra Gorda among whom they remained for nine years. Then he was assigned to the Apache Indians in the San Saba country in Texas with Father Palou, but the death of the Viceroy at that time prevented their going to those charges, so Father Serra and Palou remained at the College of San Fernando and were engaged in preaching to the Indians in that locality for seven years. While so engaged he received the appointment to the presidency of the California Missions.

On July 14, 1767, accompanied by eight other Friars, with the blessing of the Father Guardian, he left for his new field. On his way from Mexico he reached Tepic December 1, 1767. In March, 1768, they left the Mexican mainland, crossed the Gulf and arrived at Loreto Mission April 1, 1768. After appointing Father Palou, Superior of the Lower California Missions, Father Serra proceeded with a land expedition to Alta California. Four different expeditions had been planned, two to go by land, and the other two by water. One of the land expeditions was personally conducted by Father Junipero Serra, it having left Loreto March 28, 1769. Father Junipero founded the first of the Upper California Missions at San Diego on July 16, 1769. The next founded by him was the San Carlos Mission located near Monterey, California, on June 3, 1770. The third was the one of San Antonio, on July 14, 1771.

San Gabriel was the fourth Mission founded in California. Father Junipero Serra was not present at the ceremonies incident to the founding, but was duly represented by Fathers Pedro Benito Cambon and Angel Fernandez de la Somera, and this was during his presidential incumbency. Previous to his death he visited San Gabriel several times, and on one occasion prophetically remarked that its site was such a suitable one that it could serve



THE MUSEUM

as the location of a large metropolis. This prediction is mentioned by Father Palou in his "Vida."

Father Junipero Serra arrived for the first time at San Gabriel on September 11, 1772. He rejoiced greatly at there being so many Christians at this Mission.

Father Junipero died at San Carlos at the age of seventy years after having confirmed 5,300 Christian souls. Authority to confirm had been issued more than four years previous to the time he commenced to exercise it, the authorization not reaching him from Rome for that long after the Pope had granted it. His unbroken devotion to the arduous tasks of his office, together with his illness brought his brilliant and useful career to a fitting close.

He died at San Carlos on the day of the feast of St. Augustine, August 28, 1784. He had been to San Gabriel shortly before, although he was quite ill and feeble, so much so that one of the little Indian altar boys exclaimed: "The old Father wants to die." But notwithstanding his illness and feebleness, while on this last visit, he baptized infants, administered confirmation, encouraged his brethren and preached with his usual fervor.

Eight years before his demise he had a very narrow escape from death and one that was miraculous. He had left San Gabriel with one soldier and one neophyte, preceeding the balance of his party. On the way the trio were attacked by Indians, who would have slain them, but for the fact that the neophyte informed the Indians if they molested the Father and his two friends, the Indians, in turn would inevitably be slaughtered by the soldiers coming close behind them. The Indians became converted and Father Serra blessed them and gave them presents of beads and other gifts.

That the Indians at San Gabriel were very intelligent, is shown by the fact that Father Junipero took one of them from this Mission as an interpreter with him. To the services of this interpreter were largely due the fruits of the Father's labors while so accompanied.

Father Junipero's last visit to San Gabriel was in 1783,

shortly before his death. He was a man of great piety and persistence, courage and intelligence.

First of all it was to Junipero that we owe California and its historic monuments. Junipero, the dreamer of a dream, was not a theorist. He was a man who made his dream come true. Of the California Missions, nine of them were founded by him personally, and all of the locations of the balance of the twenty-one comprising them, were, doubtless, determined by him. Likewise, the policies of all of them were founded upon his rules. No builders of ours have surpassed the architecture of his structures. None of our colonizers have ever chosen such sites as those he selected. His achievements attest this statement. A cursory glance at the Missions themselves and their sites will convince the most skeptical.

Considering the environment and the small number in the fellowship there, his funeral was a most glorious one, not because of the pomp displayed, nor because of the great multitudes, but because of the tears of the Indians and missionaries who had all come to love him.

Amidst the tolling of bells of the Mission, the booming of cannon and the final rites of the Church, Father Junipero was laid to rest at the Gospel side of the sanctuary of San Carlos Church. The most impressive, yet concise, eulogy of this hero is found in the words of Holy Scripture wherewith Father Palou, as with a golden brush finishes Father Serra's portrait: "The memory of him shall not depart away: and his name shall be in request from generation to generation."

The monument to his memory recently unveiled by the Knights of Columbus at San Gabriel, contains this inscription:

"In memory of Father Junipero Serra, the Apostle of Civilization, this tablet is erected commemorative of the two hundredth anniversary of his birth, by Pasadena Knights of Columbus, November 23, 1913. In the time of the Right Reverend Thomas J. Conaty, Bishop of Monterey and Los Angeles."

FATHERS CAMBON AND SOMERA.

Next to Father Serra in important connection with this Mission was Father Pedro Benito Cambon, who together with his associate, Father Angel Fernandez de la Somera, not only actually conducted the ceremonies incident to the founding of San Gabriel, but were in charge there from 1771 to and inclusive of 1772. Father Cambon was a native of Galicia, Spain. He was ordered to California in August, 1770, and sailed from San Blas in January of 1771. He arrived at San Diego first in March and at Monterey May 21st of that year. He and his associate who came with him, instituted San Gabriel Mission. Father Cambon's name appears at San Gabriel as late as 1782 on the baptismal records. In April, 1772, he left for Velicata in Lower California for the benefit of his health and to look after Franciscan property. In 1776 he went to San Francisco, but was absent from October, 1779, until May, 1782, during which absence he made a trip from San Blas to Manila as chaplain of the ship San Carlos, devoting his pay to the purchase of supplies for his neophytes. In March, 1782, he founded San Buenaventura Mission and then for a brief space returned to San Gabriel. Here his health gave way and he was permitted to retire in 1791. He was a very zealous and able man.

Father Angel Somera, who came with Father Cambon to California, attended the important meeting held in San Diego at which it was decided that Father Junipero Serra should go to Mexico to report concerning the California Missions. He assisted in the founding of San Gabriel on September 8, 1771, and remained there until he lost his health and was sent in 1772 to San Diego, where he remained for some time.

Upon his first return from San Diego, he brought back with him several soldiers to augment the protection of San Gabriel.

In 1773 two regular ministers, Fathers Juan Figuer and Fermin F. Lasuen, came to San Gabriel to assist and relieve Fathers Cambon and Somera. In turn they were

relieved by Father Antonio Cruzado, known as the Great Pioneer, and Father Miguel Sanchez, who came in 1788. Father Cruzado remained in charge until 1804. In 1792, besides Father Sanchez, Father Cristobal Oramas was with him. In 1792 Father Juan Cortes succeeded Father Oramas. In 1798 Father Pedro de San Jose Esteban joined Fathers Antonio Cruzado and Miguel Sanchez, relieving Father Cortes. Father Pedro de San Jose Esteban retired in 1802, leaving Fathers Antonio Cruzado and Miguel Sanchez in charge. Father Sanchez was relieved in 1803 by Father Isidoro Barcenilla.

In 1804 Fathers Antonio Cruzado, Jose de Miguel, and Isidoro Barcenilla, were stationed here.

Father Antonio Cruzado, after an administration of a year more than a quarter of a century, in 1805 was replaced by Fathers Jose de Miguel and José Antonio de Urresti. These two latter were joined in 1808 by Father Dumetz. Father Urresti was succeeded in 1807 by Father Jose Maria de Zalvidea, and Father Dumetz retired in 1811, leaving Fathers Zalvidea and de Miguel in charge. Father de Miguel retired in 1813, and in his stead came Father Luis Gil y Taboada, who retired in 1814. Father Joaquin Pascual Nuez joined Father Zalvidea, but died and was replaced in 1821 by Father Jose Sanchez, who came back to serve again. Fathers Sanchez and de Zalvidea served until 1826, when Father Jeronimo Boscana took Father de Zalvidea's place. They remained together in service here until 1830, when Father Jose Sanchez was in sole charge. He was succeeded by Father Tomas Estenaga who was the last Franciscan in charge here. He retired in 1833, in which year this Mission became secularized.

Erroneously Bancroft reports that Father Estenaga died and was buried in San Gabriel, but the writer has personally conversed with two estimable ladies who were present at his death. They are Doña Catarina Lopez and Doña Maria de las Angustias Jeremias, both of whom stated that Father Tomas Estenaga, having become quite ill at San Gabriel was removed from there to San Fernando, where

he died in 1846. He was buried in that Mission. The friends who removed him thither were Don Juan Manso and Don José Arnas in the hope of saving Father Tomas' life, but that hope was soon banished, for he died a few months after being taken to San Fernando. Father Estenaga was administered to by Fra Blas Ordaz. Before receiving the Viaticum he rose from his deathbed and approached a temporary altar built in his room and with a loud voice exclaimed: "I have served at San Gabriel and Los Angeles for fifteen years. Should I, during that time have scandalized or offended any one forgive me for the love of God."

Those about him, who were from San Fernando, San Gabriel, and Los Angeles, all cried: "Yes, Father, yes," and all of those about him wept, in lamentation of his approaching departure from life. While he was in this adoring attitude many saw on his shoulders the pitiful marks of his extreme mortification. Soon afterwards he died and was buried in the San Fernando Mission Church near the sanctuary.

FATHER DE ZALVIDEA.

This estimable priest was one who served for a considerable period at San Gabriel, that service running during a double decade, or from 1806 to 1826. He was a native of Bilbao, became a Franciscan in 1798 and came to California in 1805. He served first at San Fernando until the following year when he was transferred to San Gabriel. From the first he was regarded by his superiors as one of the most zealous of the Fathers, as an ecclesiastic, an instructor, and a manager of temporalities. His greatest field of labor was at San Gabriel, where he toiled incessantly with greatest success in upbuilding the interests of this Mission. Bancroft pronounces him "a model missionary of those days," and says "in later ones he was looked upon as a saint." He gave much attention to viticulture at San Gabriel, being the first to introduce this industry on a large scale.

We wrote a diary of an exploration in 1806, and in 1827



SOUTHERN ENTRANCE

an admirable petition and plea in behalf of the Indians, with whose native tongue he was familiar and in which he frequently preached at San Gabriel and elsewhere. There is no evidence of his ever having had an enemy nor having ever said an unkind word to any man. He was tall, stately, and courteous, always smiling and genial. His complexion was fair, his bearing erect. He had a kind word for all, and was never annoyed by the presence of others.

He refused to quit San Luis Rey where he believed his services were needed, but finally it was deemed best to remove him to San Juan. A cart was prepared with all possible conveniences, by advise of Fra Oliva and Apolinaria Lorenzana, who for some days had nursed him, but the night before his journey was to have been made Father Zalvidea died. He was buried in the church at the left of the altar. The exact date of his death is not known, but it was apparently early in 1846.

FATHER GIL Y TABOADA.

Father Gil y Taboada was one of the few Mexican Ferdinandinos. He was, however, of Spanish parentage. He was born in Guanajuato, May 1, 1773, became a Franciscan at Pueblito de Queretaro in 1792, joining the San Fernando College in 1800. He was sent to California in 1801. He served first as a missionary at San Francisco from 1801 to 1802. He was at San Gabriel in 1813 and 1814. In 1814 he blessed the corner stone of the Los Angeles Church. In 1821 he was tendered the pastorate of that church, but declined on account of ill health. He was a man of nervous energy and considerable executive ability. He possessed a certain amount of skill in medicine, besides a knowledge of several languages. To his neophytes he was indulgent and was well liked by them. While at the Rancho of Santa Margarita, whither he had gone to officiate at the Mass for the Indians, he was seized with an attack of dysentery to which he succumbed, December 15, 1821. He was buried in the Mission Church on the Gospel side near the presbytery by Father Juan Cabot.

CHAPTER II.

Life at the Missions. The Occupations and Pastimes of the Inmates. Romance of a Beata. How Matrimony Was Effected.

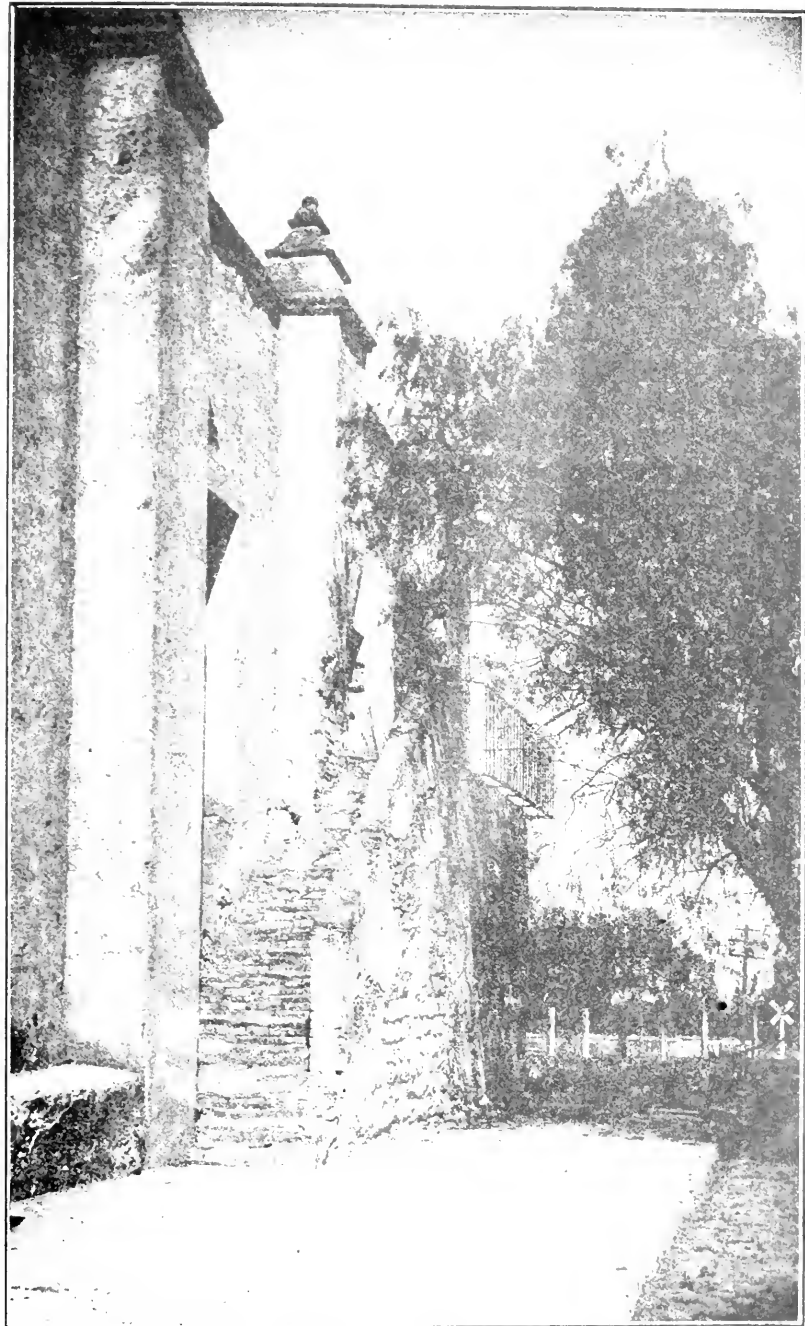
LIFE here, in common with the other California Franciscan Missions, was divided between devotion, labor, recreation, and rest. Always daily the Mass was celebrated, the Angelus repeated and the prayers of the priests were uttered as they told them on their rosary beads.

On Sundays and Saints' days, religious exercises and ceremonies, all of which were elaborate, were observed in full in accordance with the ritualistic requirements of the Holy Catholic Faith. High Mass was celebrated in the morning and Vespers sung in the afternoons of such feast days. All of the ecclesiastics were fervent and devout men, zealous in their religious duties. They labored faithfully, hard, and earnestly among their charges, not only among the savages, but with the soldiery as well.

Those revered Fathers joined their Indian neophytes and the unconverted aborigines in the labors of the field, and in their agricultural and mechanical efforts, thus setting and example of industry and toil for those under their guidance.

Most of the natives became docile and obedient, although naturally inclined to be somewhat indolent and shiftless. But by good treatment, a wise system of rewards and inculcation by precept and example, these Fathers succeeded in getting a considerable amount of efficient endeavor out of the aborigines.

After the coming of the Catholics, these missionaries, of course, sought to secure converts. Curiosity frequently attracted a number of savages to witness the religious ceremonies, which were entirely new to them. On the occasion of the ceremony of the Raising of the Cross and the work of erecting the buildings, the inhabitants gathered about the holy men and with keen interest



STAIRWAY LEADING TO THE CHOIR GALLERY

watched them. Gifts of food, clothing, trinkets, and above all, the gentle manners of the missionaries moved the Indians to lend helping hands in clearing the lands, preparing and shaping the timbers and the erection of the temporary huts. The excellent meals and other attractive rewards gained their good will, thus inducing them to labor voluntarily.

As every little assistance on their part was appreciated and compensated appropriately, the Indians wisely concluded that, after all, it was better for them to live with the kind Catholics and to have plenty to eat, than to be everlastingly on the look out for something edible in the mountains and valleys.

The Catechumens at first reared their cabins after their own fashion on a plot a few hundred feet from the chapel, or church. These huts generally were constructed of poles, dry rattan, and tule rushes. Later on adobe dwellings, one for each family, were built in regular order and roofed with tiles. The walls were whitewashed, this producing a pleasing effect upon the eye of the traveler. In them the married portion of the neophytes lived, subject to the regulations of the institutions.

The girls and single females from eleven years and upwards and the wives whose husbands were absent, passed the night together in a separate building whose doors were locked on the outside. The officer, or Mayordomo, locking it would deliver the keys to the missionaries who would hold them until morning when they would return them to the officer who then unlocked the doors and allowed the inmates to join the others in the exercises of the day. When not occupied, the girls could visit their relatives in the mission village close by, but were not permitted to go alone beyond the limits.

The monjerio, or nunnery, as it was called, was, therefore, one of the first institutions of the Mission system. The girls remained under this gentle tutelage until they married. While there were no nuns among the Franciscans at that time, there were elderly and pious women in charge

of the younger women and girls. These noble women were called "Beatas," or blessed women. Each Mission had one, San Gabriel not being an exception to the rule.

THE ROMANCE OF A BEATA.

Some of these "Beatas" were induced to become such through disappointment in love. One memorable romance of that kind was the one relating to the beautiful and charming daughter of a governor of the province and a young Russian officer. The Russians, about this time, had a force of men in California engaged in seal fishing and seeking furs. The relations with the Spanish authorities were not only friendly but very cordial. One of these Russians was a young officer named M. de Resnoff. He fell deeply in love with Señorita Maria Concepcion Arguello and they became engaged to wed. He was a relative of the Czar of Russia; so it became necessary for him to go in person back to Russia to see that exalted imperial ruler and get his consent to the marriage. He also went with a proposed pact between the Spanish authorities in California and the Russians which was calculated and intended to promote and continue the friendly relations between the two countries.

It was understood that immediately upon his return to California he was to marry the governor's daughter. In consequence of this expectation, the governor, Arguello, and all of the friends of the prospective bride and her family were eager for the early return of de Resnoff and the nuptials.

On his way back to the Russian capital de Resnoff's route took him into bleak Siberia, which he expected to traverse successfully, but he unfortunately fell from his horse when the animal stumbled over a hidden obstruction. Resnoff was killed by the fall, his head striking a stone that crushed his skull. He was buried in a snow mantled and lone grave in far off Siberia.

The tidings of the terrible tragedy broke the heart of

the noble, dark-eyed señorita. She was inconsolable. Thus were the dreams of love and empire shattered.

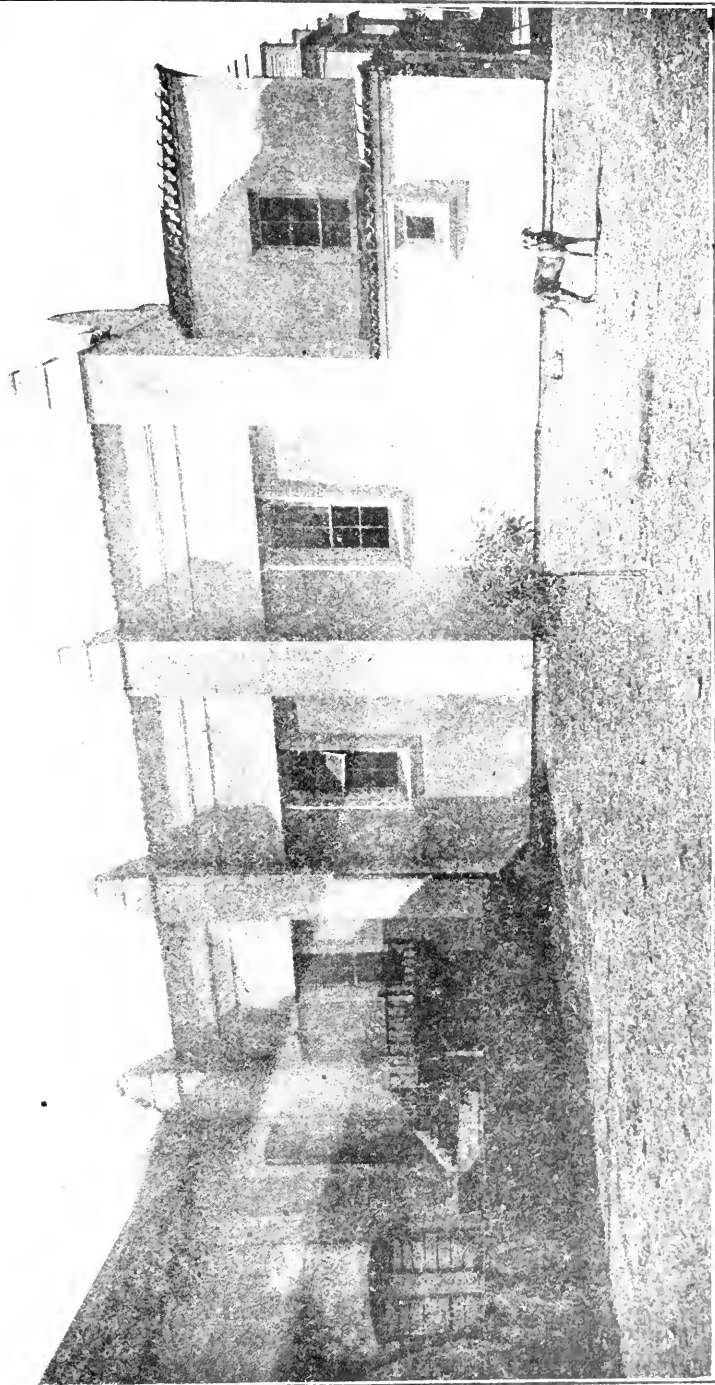
Señorita Maria Concepcion de Arguello became the "Beata" of the appropriately called Dolores Mission, a room being retained there for her, and she devoted her attentions and efforts and services to God and to her charges there until she became a regular nun of the Dominican Order. She entered St. Catharine's Convent of this Holy Order at Monterey and died at Benicia, December 23, 1857. The religious name which she took was Sister Mary Dominica.

It was, and still is, a custom at San Gabriel Mission, when a young man wanted a wife, to make known to the Father in charge his desire and his selection. The priest would then introduce the young man to the bride and to her parents. If they accepted the young man's proffer of marriage, the espousals took place in regular form and were recorded before witnesses and the day of the marriage was set. The marriage invariably was blessed in front of the altar in the church after the bans had been duly published, according to the ecclesiastic canons on three successive Sundays, or feast days, previous to the wedding ceremonies.

After their marriage, the young couple would be assigned one of the adobe cottages furnished by the Fathers. They then became part of the community. If the girl selected by a young man declined to accept her suitor for a husband, she was perfectly free to do so, and could wed any other who might be acceptable to her afterwards.

Processions were frequent and the Indians freely participated in them. The procession incident to Corpus Christi Day affected particularly the child-like neophytes, as nothing else could.

The Indians were permitted to indulge in the pastimes of their savage state as long as decency and Christian modesty were not offended. Children received special attention. After the grown persons had gone their ways in the morning, and in the afternoon before supper time, the Fathers gave instruction to the boys and girls who were



EXTERIOR VIEW OF THE OLD MISSION CHURCH AND NEW CHAPEL

five years old or more. They permitted no one to be absent. These children generally assembled in the Sala, or large reception room. On Sundays and holy days, when Mass was concluded, one of the missionaries called every one by name from the book of padron, or census. They all approached, one after another, and kissed the hand of the priest. Thus was it ascertained if anyone was missing.

The Indians were fond of participating in the mystery plays. In truth, a more kindly patriarchal life hardly exists anywhere than has at the San Gabriel Mission almost continuously ever since its institution. Inasmuch as there were many holy days and holidays and nothing worried the neophytes, surely no one having been overworked, there were none to worry save the heads of the Missions.

OCCUPATIONS OF THE NATIVES.

Agriculture was the principal occupation of the natives. This included clearing the land, plowing, planting grain and other crops, constructing irrigation ditches, irrigating the soil, cultivating, harvesting and thrashing the wheat and barley, husking the corn, picking beans, peas, lentils, garbanzos, gathering grapes and other fruits. Their implements for cultivation were very primitive. The old plow, which was composed of two pieces of timber was used. It was drawn by oxen. The harvesting was singularly primitive and laborious. The carts that were used for hauling harvest reappings were crude, unwieldly, grotesque.

Many of the neophytes were set to work at various trades, such as the needs of the community demanded. Some made bricks, tiles and pottery, some laid bricks, or did carpentry. Some made shoes, saddles, hats, clothing, candles, soap, combed and spun wool, cured hides, and did blacksmithing. Powder was also manufactured here. Weaving was a prominent occupation. The cloth woven was a kind of coarse cloth and blankets were made of the wool that grew on the backs of their own sheep.

The women and girls ground corn and attended to the household duties. Even the children were employed to chase away the birds from the orchards and vineyards, or did the small chores, such as they were capable of.

The flocks of sheep and goats were numerous and the numbers of their live stock of other kinds were also considerable, especially cattle. Most of their own wearing apparel was manufactured by the Indians, so that very little expenditure for their raiment was required. Their apparel was simple and adapted to their tastes and modes of life. The men wore shirts and linen pantaloons. They were also given blankets, which they wore over their shoulders in the day time, if cold, and wrapped themselves up in, or covered with at night.

The overseers wore clothes like the Spaniards. The women wore chemises, gowns, a skirt, a shawl or blanket. All these, likewise, were manufactured at the Mission. It is no wonder, therefore, that these Indians, under the supervision of the missionaries felt quite contented and happy.

The garb of the Franciscan Friars was likewise simple and plain. Their outer garment was a tunic of brown cloth. Attached to it was a cowl of the same material. The cowl usually was thrown back and not pulled over the head. The tunic was fastened at the waist with a large cotton cord, white in color. The heads of the Friars were shaven except for a narrow circle about the crown. When indoors, they wore a small skullcap. Out of doors, and particularly in the sunshine, they wore a hat, such as was common to the Catholic clergy of Spain in that epoch. Generally their feet were bare. When not so they wore leather sandals. Next to their skins they wore a garment of coarse horse hair.

Before the coming of the Franciscan Friars, the Indians were living evidences of the truth that without God and religion there is no morality deserving of notice, inasmuch as moral ideas follow religious ones.


The famous editor and author, Charles F. Lummis, who has witnessed Indian life in Arizona, New Mexico, and California, answers the question, "What is an education?" as follows: "Is it the ability to repeat what you have heard." He answers: "A phonograph can do that, and the phonograph is about the measure of modern education. To older fashioned folks an education is what fits a man or woman how to live happily, decently, and usefully. Whatever parrotry of text-books falls short of that is not an education."

Hon. Francis E. Leupp, commissioner, successor of Jones, says: "The gospel of Indian salvation, if I read aright, puts industry at the top of the list of human virtues. Whenever we find the Indian idle we find him a pauper and unruly. Whenever we find him busy, we find him comfortable and docile. It requires sympathy, consideration, tact, firm, but gentle, handling on the part of his teacher."



CHAPTER III.

The Educational System of the Franciscans. They Were More Than Two Centuries Ahead of the Present Educators in Instituting Methods Now Considered Most Modern. Industries and Development.

O THE Franciscans belong the honor and distinction of introducing the kind of education now considered the most modern. What we now term the Montessori school of instruction of children was in vogue with the Franciscans and this method was used by them in instructing the youth that came under their care, although it was not then known by that name.

The Franciscan Fathers established kindergarten methods of instruction, using simple, or fantastic objects for teaching rudimentary subjects. In order to help their dull minds to grasp the significance of doctrinal points they were shown pictures, and to excite the neophytes to practice virtue and avoid all evil habits the missionaries lined and decorated their walls and corridors with various pictures and images of Christ, the Blessed Virgin, Angels and Saints especially the patron saints of the Missions. There were also pictures representing Heaven, Hell, Death, Judgment, Purgatory, etc., and the fourteen Stations of the Cross were to be found in every Mission.

INTERESTING REPORTS.

During the time intervening between the founding of the Mission in 1771 up to and including December 31, 1773, an old record reports that there were "80 baptisms, 1 marriage, 3 deaths, 38 cattle, 11 horses, 17 mules, 20 hogs, 30 sheep and 12 goats." From that time until the period of secularization in 1832 the total number of baptisms was 7,614; marriages, 1924, and deaths, 5,682.

Confirmations at San Gabriel during Father Junipero's administration numbered 623 persons. When the first census was taken the Mission settlement contained 409 people of all ages and both sexes. The greatest number of people

during any one year was 1,701 in 1817; cattle, 25,000 in 1829; horses, 2,400 in 1827; mules, 205 in 1814; hogs, 300 in 1802 and 1803; sheep, 15,000 in 1829, and goats, 1,380 in 1785.

The Mission lands in 1822 extended south three leagues or nine miles to Santa Gertrudis; southwest six leagues or 18 miles to San Pedro; west, one and one-half leagues or four and one-half miles; north, 2 leagues or six miles, and eastward seven-ninths of a league into the Sierra Madre Mountains and towards the Colorado River. They included the Pagan settlement of San Bernardino and fifteen leagues, or forty-five miles northwest.

In a report of 1828 there were named as Mission ranches, La Puente, Santa Ana, Jurupe, San Bernardino, San Timoteo, San Gorgonio, four sites on the San Gabriel and also lands between the Pueblo and San Rafael.

In 1814 the Mission numbered 175 inhabitants of "Razon" or intelligent white Europeans. In 1812 a private school was founded at San Gabriel.

In 1832 the Missions were confiscated by the Mexican government. They were put in the hands of a secular commission. They were plundered and devastated all during the period between that year and the years of restoration to the Franciscans in 1843, but even as late as 1845 the Mexican government resolved to rent the estates. The land, therefore, was turned over to the *comisionados*, Mexican emissaries, who plundered indiscriminately the priests and natives. To incite and incense the Indians against the Franciscans they circulated false and malicious slanders.

Retribution followed some of these robbers. One of them who had deprived one of the Indians of his lands and compelled the native to go to the mountains by that robbery greatly enriched himself, but he squandered his ill-gotten riches and when he came to die money had to be collected with which to bury him.

In 1845 only 250 Indians remained in the San Gabriel settlement, the greater number having been scattered by the confiscation of the Missions and their property allot-

ments, and the missionaries having during the interval of secularization lost control of them. The Indians went into the wilds and dispersed.

When the property was restored to Father Estenaga there were only 72 head of cattle and 700 head of sheep on the San Gabriel lands.

In June, 1846, the Mission estate was sold by the Mexican government to Reed & Workman, for past aid and services, but later their title was declared invalid.

In 1819 the poultry industry was in a flourishing condition. Among other industries there were a soap factory, a shoe shop, a powder factory, a carpenter shop, a tannery, a harness shop and a brick kiln. As early as 1804, San Gabriel had a loom mill, in 1819 a mill run by water power for grinding grain, and the same year a saw mill. In 1780 a hospital of adobe was built, its dimensions being 26 varas in length by $5\frac{1}{2}$ varas in width, to which in 1815 a ward 110 by 6 varas was added.

Regarding the gloomy days following the confiscation, John Russell Bartlett, who visited the Mission in 1852, wrote:

"I saw more Indians about this place, Los Angeles, than in any part of California that I had yet visited. They were chiefly Mission Indians, namely, those who had been connected with the Missions and had derived their support from them until the suppression of those establishments. They were a miserable, squalid looking set, squatting, or lying about the corners of the streets with no occupation. They have no means of obtaining a living, as their lands are taken from them, and the Missions for which they labored and which provided after a sort for many thousands of them, are abolished."

The Los Angeles Star voiced much the same sentiment in these lines: "When, at present, we look around and behold the state of the Indians of this country, when we see their women degraded into a scale of life too menial to be domestics, when we behold their men brutalized by drink, incapable of work and following a system of petty

thievery for a living, humanity cannot refrain from wishing that the dilapidated Mission of San Gabriel could be renovated, its broken walls be rebuilt, its roofless houses be covered and its deserted halls be again filled with its ancient, industrious, happy and contented original population."

Finally the author of "The Old Missions of California," adds: "San Gabriel suffered sadly from the cruel blow of secularization, administered, as it was, at a time wholly premature and ill-advised. Secularization was but a synonym for destruction. Such was the fate of San Gabriel, the fairest of the Franciscan possessions, the generous monastery whose portals were open wide to all the wanderers of its time." This devastation and looting included the "Pious" fund donated for the assistance of the founders and administrators of the Missions in their work, this fund being the generous contribution of the wealthy persons of Spain. It amounted to a considerable sum, and was confiscated together with all of the property of the missionaries by the Mexicans, although it had a pragmatic sanction by the king of Spain. By the just decision of the Arbitration Court of the Hague, a very considerable portion of this pious fund was restored to the Missionaries' successors.

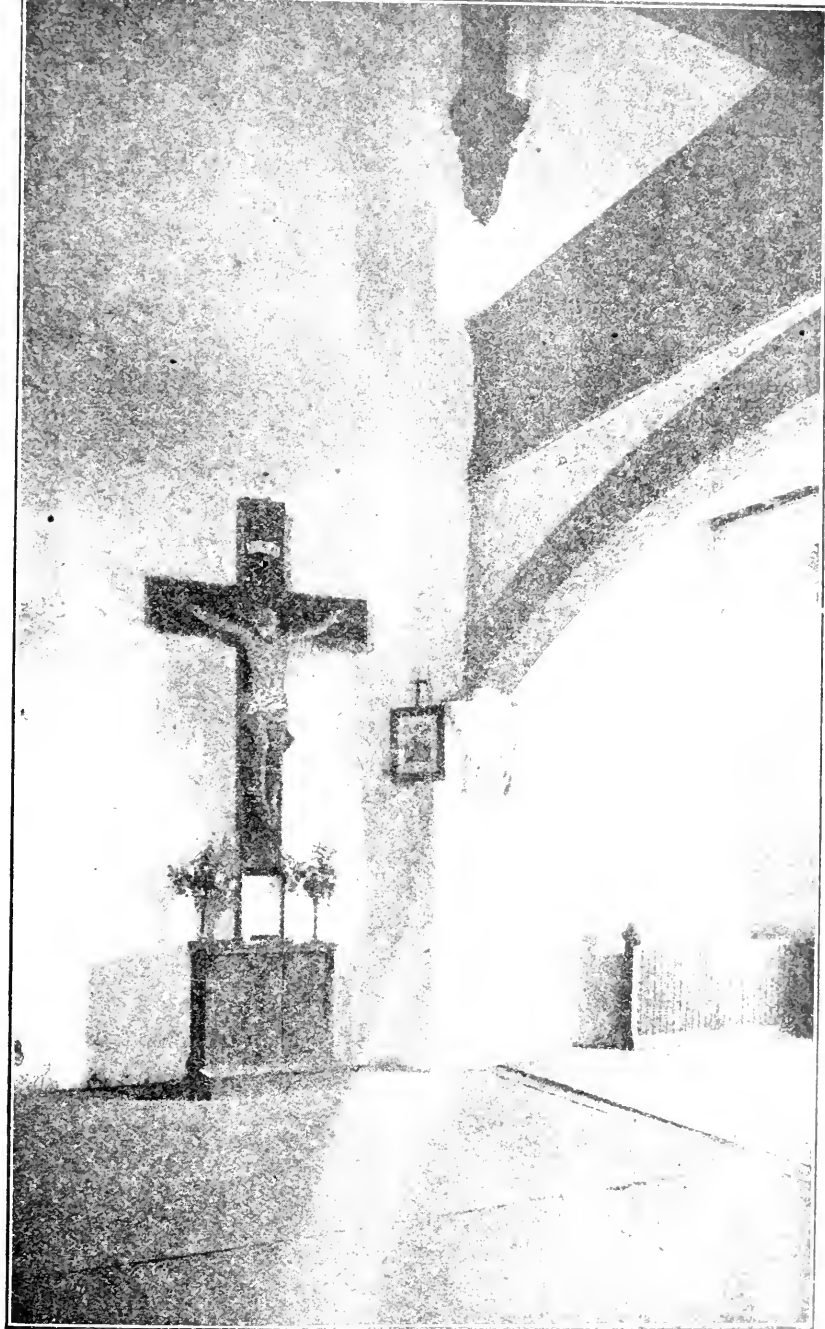
CHAPTER IV.

Art Treasures at San Gabriel. Many Murillos. Some Made
by the Indians. They Gave the Features and Dress
of Their Tribe to the Portraits and Images
They Made.

MOST impressive of the glories of the Old San Gabriel Mission is its venerable and massive church structure. Here its most antique and valued relics are exhibited. A few years after the founding of the Mission on the Rio Temblores, as stated hereinbefore, the temporary buildings were abandoned and new ones erected on the present site. It was in the latter place that the more prominent work was begun. The first of these structures was the Mission Church, which was dedicated to Saint Gabriel, the Archangel. This church, begun in the last decade of the 18th was completed in the early part of the 19th century.

The dimensions of this structure are 104 feet long, 27 feet wide and 30 feet high. The main walls six feet thick, are made of stone masonry to the windows. From there up the structure is of brick. The accessory walls are built in a similar manner and of like material, but they are not so thick. The main front finishes with a gable, having on either side a strong leaning support, or buttress, called machon, after the style of a Lombard sash, or belt. On the northeast corner there formerly arose a strong tower, which was destroyed by an earthquake on December 8, 1912. Of this tower there remains only the supporting column or springer of an arch.

On the inside there remain, of the original edifice, the very strong pilasters, or square columns after the Tuscan style, which indicate that the original roof was an arched one and the arches were band, or sash arches, called fajones. To correspond with these interior columns, there are buttresses on the outside that are crowned with pretty merlons which give to the whole building a fantastic appearance and the air of a fortress.



OLD CRUCIFIX AND CHOIR GALLERY

The original roof destroyed by the earthquake of 1812 was replaced by another made of tiling supported by crossed beams shod with heavy cedar shoes, or blocks, as may be seen in the choir loft or gallery.

So beautiful and harmonious must have been the original covering that it is a great pity that the present ceiling, so out of harmony with the general appearance has taken its place. It is common to attribute to the Mission the Moorish style, but this, perhaps, is without good foundation. The missionaries and pioneer Fathers, not lacking harmony with the style of their epoch and having been reared close to the Moorish castles in Spain, or closer to more Romanic structures dedicated to Mary, either unconsciously, or purposely stamped these Missions with some lasting seal of their early impressions; or perhaps on their return from among the savages they desired to breathe some air of their fatherland and thus imprinted on the key stone of the main entrance, the Star, the symbol of Mary; or in the highest point of the exterior buttresses they imitated the merlons of the battlements of the Muza-rabic monuments. All of these, however, were placed without departing from the general lines of the style of their epoch, which was that of the Renaissance in a popular form which we might term Franciscan.

THE BAPTISTRY.

One of the most interesting places worthy of the visitor's notice is the baptistry, located on the Epistle side in front of the main side entrance. Over its massive walls rests a pretty dome, or cupola called "media naranja," half of an orange. In the middle of this room arises a square base of solid masonry upon which rests the baptismal font. This font is made of hammered copper, the work having been done by Indians. The original pouring vessel, in the form of a shell, made of silver, is still kept and used. This pouring vessel, together with the holy oil stocks, censer, holy water pot with the sprinkler, and case for the altar breads, were made of silver. They are found in the first Mission inventory of December, 1773.

THE ALTAR.

The retablo of the main altar, divided into sections, exhibits somewhat the churrigueresco style used towards the end of the 18th century. This style, which was in vogue mostly in Spain during that century, marks a noticeable deviation from the genuine artistic taste. It is remarkable for its extravagant and senseless profusion of adornment and ornamentation. In this case, however, good taste is shown in that it harmonizes more nearly with the rest of the Mission. Their impress of art typical in Spain during the era of their creation marks the stuccoed painted and carved statues and retablo as being older than the ancient church itself.

The statues occur in this order: On the right, St. Joaquin and St. Francis of Assisi; on the left, St. Anthony of Padua and St. Dominic; in the center above the Archangel, St. Gabriel, and in the chief place, as the queen, is the Immaculate Conception. This last one, on account of its delicate execution, its realism in the deep feeling it breathes, stands forth as a product of the early 18th century. The frontal piece or hanging of this altar, follows the old Spanish style of the 17th century. Accordingly this antependium was made so as to receive a framework, gilded and ornamented within, on which was placed and displayed fine embroidered and ornamental silk tapestry of various colors. These colors were in such number as to meet the requirements of various days and ceremonies.

PAINTINGS.

In addition to the paintings representing the Blessed Virgin and St. Gabriel hanging on the walls of the sanctuary, upon the main walls of the church the following paintings appear; beginning with the Gospel side we have; St. Peter, St. John, St. Andrew, St. Thomas, St. Matthew, St. Simon, St. Luke, and St. Mark. On the Epistle side there are arranged; St. Paul, St. James the Less, St. Philip, St. Bartholomew, St. James the Greater, St. Thaddeus, and St. Barnabas.

Unfortunately audacious and profane hands, under the pretext of preserving those paintings, robbed them of their original brilliance and primitive color, thus depriving them of their former lifelikeness. There is also the famous symbolic painting representing the Blessed Trinity by the noted artist Lucas Mena. All of these paintings are from Spain. Above the exit of the sacristy next to the King's Highway is a most original painting of Dante's Inferno, with the figures being keenly tormented.

THE SACRISTY.

This, of all the buildings is the best preserved. On the right of the main altar is the entrance to this room which is a reliquary of antiquities. It was respected by the earthquake before mentioned. The roof is the original one. This arched roof, called "cannon," has no mouldings, or frescoed base, save the simple listel which divides the arch from the walls. In the primitive "cajoneras," chest of drawers, the old precious ornaments, imported from Spain by the Franciscan Fathers, are found preserved entire. Among these is a collection of rich copes, canopies, chasubles, all made of silk tissue, embroidered velvet, silver cloth and so forth.

There is also a small copper tank with a faucet and a bowl beneath it furnishing water for washing the hands of the priests. There is a holy water vessel likewise, with its sprinkler made of silver, and various candlesticks and two processional Crosses, carried by the missionaries in their excursions among the aborigines. All these appear also in the first Mission inventory. Concerning the statuary there is in the Mission Church an old lifesized Crucifix called: "Santo Cristo de Majusqui," and another smaller, placed on the main altar. Finally here also occurs a life-sized carved image of St. Bonaventure and another of St. Joseph, the latter dressed according to the European custom, the only one so clad. Formerly this statue was on a side altar on the Gospel side. It was overturned by an earthquake afore mentioned when the fingers of one hand were broken.

Several years ago, as anyone may note, the main square windows of the church which marked the typical Franciscan style, were enlarged by hands lacking in taste. Thus the sacred edifice was robbed of the plain, severe, yet beautiful air which gave to the whole structure the odd and fantastic appearance of a fortification.

THE DOORS.

There is a pair of massive and tall doors now in the museum that earlier formed the front portals of the church. There is a door within each of these doors, its presence obviating the opening of the large ones, as the main doors were never opened except on great festivals or other processional days, or for the funerals of distinguished religious or secular personages and dignitaries. These doors are artistically ornamented with copper nails. The two iron hinges, also massive, are placed near them in the museum. These hinges, as well as the doors, are primitive but extremely artistic.

THE MUSEUM.

The old Mission monastery has been converted into a museum. There are preserved two small silver statues, one of St. James the Greater, and the other of Our Lady of the Pillar of Saragossa, of the 17th century, as well as votive offerings of silver, gold and other metals and a statue of the Immaculate Conception made of solid ivory.

Upon entering this historic building there can be seen the room in which is located the old library. This library is a typical gallery and a living history of the many vicissitudes of the printing press during several past centuries. Its books, brought from Spain by the Fathers, were their constant companions. They are witnesses of their excursions and heroic deeds.

The most antique work among them is the Summa Alex. Ales of the year 1489. It is a theological work which saw the early days of the printing press. Then follows in age the philosophy of Gabriel Biel of the year 1501, and the work of El Tostado, Bishop of Avila, Spain.



OLD MISSION DOORS

These Massive Doors Were Entirely Open Only in Token of
Rejoicing on Great Feast Days

1527. There are three volumes of the Summa Theologica of St. Thomas Aquinas, 1534 and 1535. All of these thus far enumerated were printed in the primitive Gothic German characters. The work of San Fulgencio de Ruspe shows us the first attempt by the famous Belgian house of Cristof. Plantin at making the French italic characters, while a dozen various works of the 16th century evidence the domain of the character called the round italic used in Spain, France, Belgium and Italy. There are to be found among these works, several incunabula, books of the very first period of the printing press, and of sacred music printed in Salamanca, Spain, in the same century. While these volumes are of great interest, yet even greater attractiveness and curiosity is aroused by the old records and other documents made by the founders of the Mission. These documents show the handwriting and signature of the president and founder of the California Missions, the venerable Junipero Serra, a facsimile of which with a portrait of the estimable prelate appears as one of the illustrations of this book.

San Gabriel Mission can legitimately be proud of having all of its records from its foundation. There also exhibited in the Mission library are various specimens of the round characters in different parchments of the 14th and 15th centuries and other handwritings of the 16th, 17th and 18th and one map of the Holy Land drawn in 1705.

PAINTINGS IN THE MUSEUM.

In the museum are a number of paintings. It being the purpose of this chapter to give merely an historic account no attempt at criticism of them will be made, but simply the argument of the principal ones given. Being of Spanish art and origin, they represent largely scriptural texts and subjects. Among others there are the Queen Esther, Bethsabee Leaving the Bath, Salome Carrying the Head of St. John the Baptist, and the Massacre of the Innocents, noted for its freshness and expression in har-

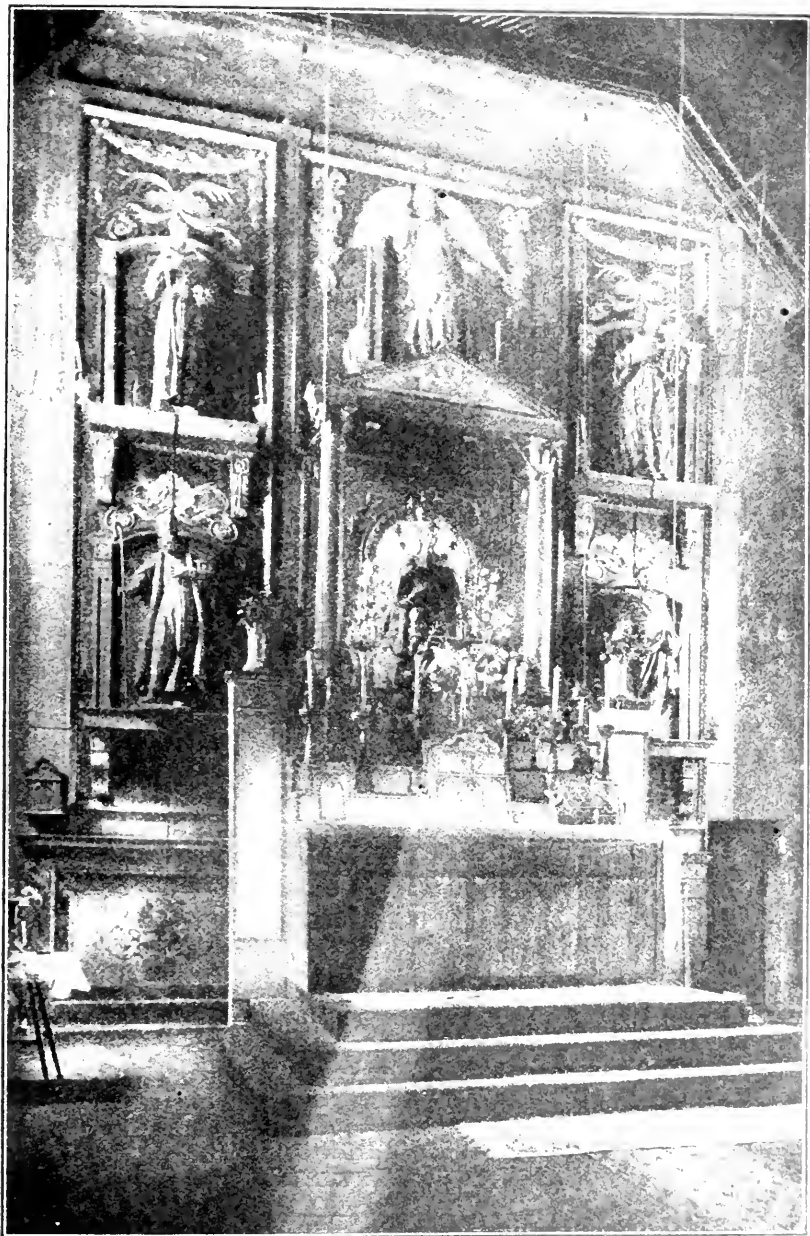
mony with the delicacy of its execution. These belong to the school of Seville founded by the celebrated painter Murillo and continued after his death by his pupils. These paintings, therefore, belong to the latter part of the 18th century. They were done in Seville for the reason that in no other part of Spain, at that time, could such works of art be produced.

Noted for their antiquity are the paintings representing St. Paul bitten by the serpent while on the Island of Malta, the Dream of St. Joseph, His Espousals, another painting of St. Joseph with the child sleeping in his arms, the Vision of St. Peter, etc. Here is also to be seen a Byzantine style copy of a Madonna of the 17th century. There are copies of St. Francis, the Immaculate Conception, and of Our Lady of the Most Holy Rosary, attributed to Murillo and others made in his school by his pupils under his supervision and direction. Some of them bear apparent signatures of Murillo, possibly made before he acquired high reputation for his artistic talent and sold personally by him when he so disposed of a number of his early productions to voyagers sailing from Seville over the Guadalquivir River.

These were called "Sargas," or cheap pictures on rough canvas, which he sold to gain a livelihood. Doubtless some of them found their way to America, and possibly some may be included in the San Gabriel Mission collection.

The most charming picture seems to be the one representing St. Mary Magdalene, attributed to Correggio. It attracts especial attention because of its expression and delicately executed work. From Italian artists, there are exhibited in this gallery various copies reproduced on copper of the Madonna called the "Grand Duke," by Raphael, the "Madonna and the Child," by Sarto and others, left to the study and curiosity of the visitors.

Painted on wood and of Mexican origin there are four beautiful pieces representing as many apparitions of the Blessed Virgin of Guadalupe. There are kept as historical mementos of the Mission an old iron anchor, which



SAN GABRIEL MISSION CHURCH MAIN ALTAR

belonged to one of the first ships arriving from Spain, the first confessional box and arm chair used by the Franciscan Fathers, other objects of Roman and Spanish art of the first centuries of Christianity, and still other articles of Spanish-Arabic art; likewise some of the old Indian craft, and finally the old gigantic rose vine, noted for its fragrant, ever blooming, and snow white mantle that saw the old days of the pioneer Padres.

One of the most striking features of the museum is a rare and genuine collection of various mortars, pestles, grinders, metates, tools, arrowheads, Indian baskets, beads, tomahawks, vestments, and other artistic treasures.

THE BELFRY.

The belfry with its serviceable, yet plain, structure reminds one of the old Franciscan style. The fame of the San Gabriel Campanile with its historical bells is world-wide. It has attracted tourists from far and near. The same bells whose melodious peals called and summoned the savages from their native haunts to this more blessed spot of salvation and civilization, have given inspiration to the poet's rhyme and the story maker's tales.

When San Gabriel's celebrated chimes send forth their seductive argentine voices sweet remembrances and comforting thoughts come to the pious mind:

"Oh! solemn bells, whose consecrated masses
Recall the faith of old;
Oh! tinkling bells, that lulled with twilight music
The spiritual fold."

— Bret Harte.

The largest bell called, "The Angelus," rung thrice daily, gives forth the clearest and sweetest sound. Originally there were six bells, but now only four remain. The date, author, names and inscriptions are as follows:

FIRST BELL.
AVE MARIA SANTISSIMA.
S. FRAN.
DE PAULA RVELAS
ME FECIT.
N. CO.

SECOND BELL.
CAST BY G. H. HOLBROOK
MEDWAY, MASS.
A. D. 1828.

THIRD BELL.
AVE MARIA
S. JUAN NEPOMUCENO
RVELAS ME FECIT
A. D. '95.

FOURTH BELL.
FECIT BENITVS A' REGIBVS
A. D. 1830.

The second bell came to California around by the Horn.

THE OVENS.

One hundred feet to the rear of the church in the garden may be seen the ruins of the old bake ovens, where the Indians trained by the Fathers baked bread for the community, burned brick for the buildings, made soap and candles from the tallow. There can yet be seen the furnaces for the cauldrons.

THE NEW CHAPEL.

Forming a right angle with the old Mission Church from the sacristy a new chapel has been built by the Missionary Sons of the Immaculate Heart of Mary, now in charge of the Mission. This tall, plain structure, plastered on the outside, in style imitates the old Mission Church externally, while the inside is a graphic reminder of the chapel of the historically famous convent of the Rabida in Spain. This convent was the first to open its wide portals to the great discoverer of America and to offer support to him in the person of its illustrious Abbot, Fray Juan Perez de Marchena.

THE CEMETERY.

The original cemetery was located immediately adjoining the church. It was entered by a door of the church through which the dead were borne to their graves. Many of these were vaults above the surface of the ground.

Others were beneath it, but marked by ancient stone or other kinds of monuments. They have vanished, however, through the extreme ignorance of a secular person who deemed them unsightly and removed them, thus obliterating all evidence of the location of the graves in which some very prominent persons were buried.

The priests were buried in the church, and the location of their graves can be determined by the records that indicate their location. Among these the first was Father Miguel Sanchez. He died July 28, 1803. Time of service, twenty-eight years. He was buried by Father Juan Jose de Santiago, under the steps of the main altar on the Epistle side.

Next was Father Antonio Cruzado, who died on October 12, 1804. Time of service, thirty-three years. Buried by Father Francisco Dumetz.

Father Francisco Dumetz, died January 15, 1811. Time of service, six years. Buried by Father Jose Maria de Zalvidea.

Francisco Roman Fernandez de Ullibarri. Died June 16, 1821. Buried by Father Jose Maria de Zalvidea.

Joaquin Pascual Nuez. Died December 31, 1821. Time of service, seven years. Buried by Father Vicente Pascual Oliva.

Jeronimo Boscana. Died July 6, 1831. Time of service, five years. Buried by Father Jose Sanchez on St. Joseph's side of the presbytery, near the remains of Padre Nuez.

Jose Bernardo Sanchez. Died January 16, 1833. Buried by Father Vicente P. Oliva at the foot of the altar, in the presbytery. He is said by Mofras to have died of grief over the ruins of the Mission through secularization.

Blas Ordaz. Died November 11, 1850. Time of service, three years. Buried by Father Jose Joaquin Jimeno.

Antonio Maria Jimenez del Recio, a secular priest. Died 1853.

Father Andres Moreno, C. M. F. Buried in the center of the cemetery in the Priests' Plot, February 27, 1911.

There still survives Father Jeronimo Boscana, a man 90 years old, who was baptized by him and whose name is Jeronimo Lopez, now living in San Fernando, California, near the Mission there, but whose former home was at San Gabriel.

The old cemetery was abandoned and parked. The new one which was substituted for it is located practically adjacent to the old one about 100 yards north of the church. It is a beautiful spot and is admirably taken care of by a regular sexton.



CHAPTER V.

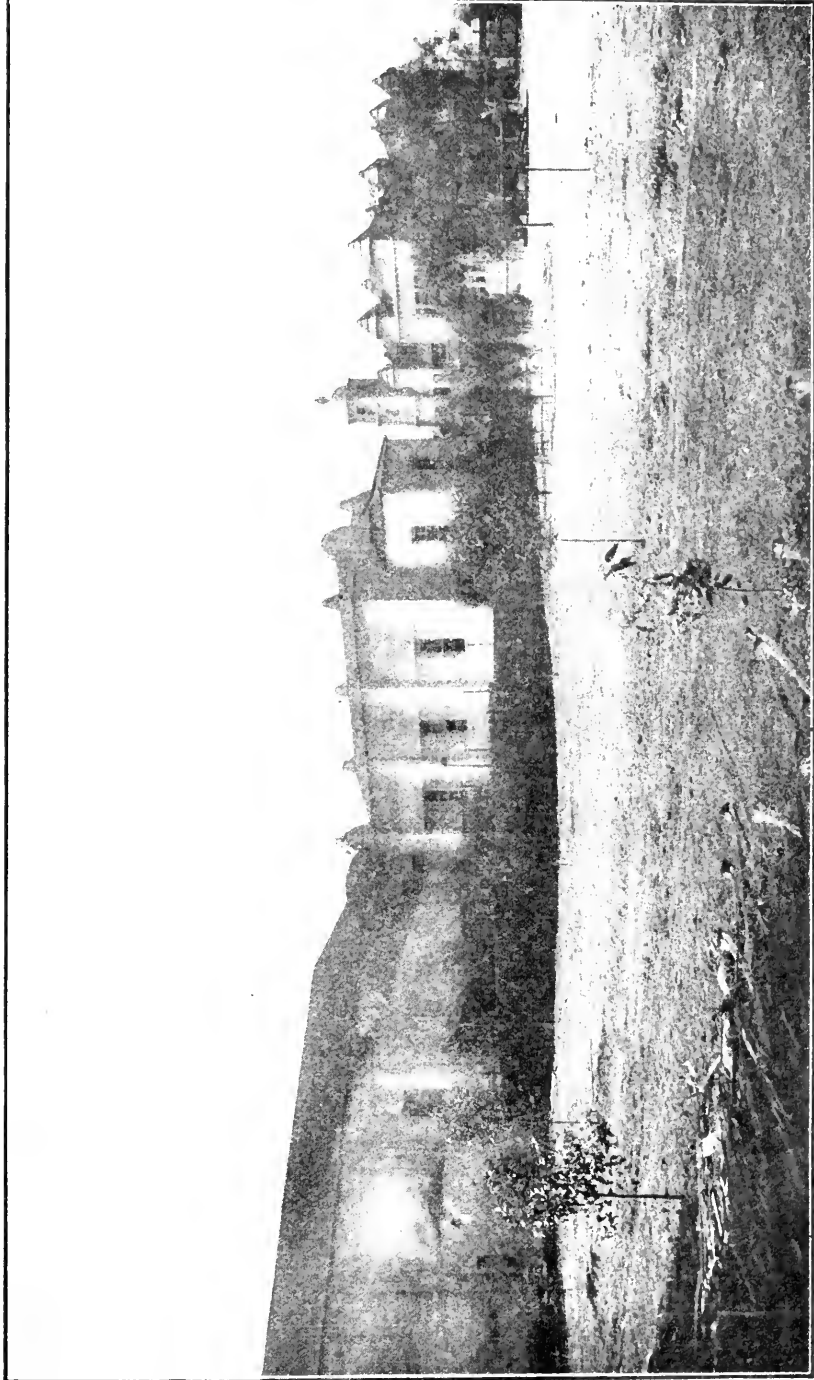
The Soldiers Who Guarded the Missions. The Troubles They Caused. Their Gambling Propensities and Other Immoralities. The Massacre of Rivera and His Companions. Battle of San Gabriel. Other Military Matters.



ALL of the California Missions had military forces stationed in them. While San Gabriel was no exception to the rule, this Mission was not a regular presidio or military fort and the guard or escolta, consisted of a very small squad of soldiers. The first force was only and truly a corporal's guard, the rank of corporal being that of the non-commissioned officer in command of it.

These soldiers, all of whom, at first, were Spaniards, were a profligate set. Having but little to do and few military duties they often got into mischief, and caused the missionary Fathers no little care and concern. Desertions among them were frequent, and it was with great difficulty that the deserters could be induced to return. They were a source of almost constant annoyance and uneasiness to the Fathers. Their misconduct retarded the growth of the Missions, and San Gabriel in particular.

Not long after this Mission was first founded one of them committed an act that came near causing all of the community of San Gabriel to be assassinated. It injured the Mission in the estimation of the savages and brought it under their ill will for quite a period. The soldier who caused this unfortunate state of affairs was one who incurred the displeasure of an Indian woman, the wife of one of the chiefs of the tribe. The angered woman persuaded her husband to avenge the insult. Consequently this chief summoned his companions and awaited an opportunity, which came one day when the guilty soldier and his associates were guarding the horses of the Mission. The Indians attacked the party with arrows and were repulsed by the superior weapons of the soldiers.



EXTERIOR VIEW OF OLD MISSION, NEW CHAPEL AND FATHERS' RESIDENCE

In this combat the chief whose wife was the complainant, was slain and the attacking Indians were dispersed. What renders this affair particularly interesting was the fact that the child of this chief and his squaw was the first Indian infant who was baptized at this Mission.

Up to that time when the Indians and soldiers fought, the affairs of the Mission had progressed favorably and prosperously. All the Indians had been perfectly content, so this distressing affair was the cause of a considerable period of unrest and distrust among the savages.

To avoid further trouble it was necessary to transfer this objectionable soldier to Monterey. For greater security the number of troops was increased to sixteen under command of a sergeant. At the same time the number of the Fathers on duty here was doubled, there being four instead of two. These two additional Fathers soon became the regular Fathers in charge, the founders, Fathers Cambon and Somera, having been compelled by reason of serious illness to retire.

In addition to their bows and arrows, the Indians had for weapons long spears headed, or tipped, with flint. Before the coming of the Franciscans or any other Missionaries to California these natives were persons about whose morals, according to Father Engelhardt: "It is inexpedient to describe. They were naked, dissolute and even for long after the advent of the Friars gambled at various games of hazard. In fact nothing was too sacred for them to wager with from a deer skin to a human life."

One game generally very popular with them was that of guessing which hand contained a small bit of wood, or bone. It was a favorite because it required no effort or exertion. Nothing, however, seemed to give them greater satisfaction than to lie stretched out for hours upon the ground with their faces down, doing absolutely nothing.

Both men and women smoked and danced, but as a rule the Indian men and women did not dance together, nor was their dancing anything like the dances now in vogue. It was a swaying of their bodies, an alternation of lifting

first one and then another limb. The men usually danced unclad, while their heads were adorned with feathers. Their faces were painted with glaring colors in grotesque patterns. The dancing was accompanied by chanting, clapping of hands and blowing of hornpipes, beating of skin covered drums and rattling of tortoise shells filled with pebbles. Such horrid discord was intended to serve for marking the cadence of time.

The civil government was headed by a governor. The first one was Gaspar de Portola, who was appointed by Carlos III, King of Spain, the reigning Spanish sovereign of that period. This king gave orders that the natives were to have an *alcalde*, or mayor, which functionary was chosen by the Indians from among their own tribal membership. With considerable ceremony these functionaries were inducted into their offices, which lasted for a period of just one year. They exercised the duties both of mayor and magistrate, or justice of the peace. This furnished the Indians measurably a species of self-government. There were two *alcaldes*, a first and a second. They each had a baton, or emblem of authority, and wore coats of a peculiar and distinctive long cut and singular shape. They were inaugurated on the first day of each year, were exempt from punishment and were proud of their brief authority which they not infrequently abused.

The soldiers were brought out from Spain for the purpose of guarding the civil, religious, and military properties, particularly the Missions, the missionary Fathers and the charges of the latter. The kings had issued orders to secure the country for the dominion of the Spanish crown which was the purpose of the secular conquest of California, as it was the purpose of making the conquest of Mexico. Always the strength of the guard, or *escolta*, was proportionate to the size of the settlement, population and importance of the Mission at which it was placed.

THE YUMA RIVERA MASSACRE.

One of the most notable instances of bloodshed by the savages was that of the massacre by Yuma Indians of a party of Spanish soldiers under Rivera de Moncada in the vicinity of the Gila, Colorado Missions while en route to Los Angeles on July 18, 1781. Rivera had brought a company of forty recruits and their families out with him, but most fortunately had left the greater majority of the families behind in Sonora, seeming to scent danger for them. He also sent on the main body of his troops ahead to San Gabriel and he crossed the Colorado with but a dozen men and camped near its eastern bank to rest his cattle and recuperate his men.

The Yuma Indians attacked and utterly annihilated this small force and retired into the mountain fastnesses. They also massacred a number of people in the Pueblos along the Gila and Colorado Rivers at or near various Missions in their vicinity.

Almost immediately after this merciless massacre an expedition, to punish these savages and avenge the slaughter of their companions, was organized by Lieutenant Colonel Fages and Governor Felipe de Neve who also determined to avenge the killing of the Colorado Pueblo settlers. These Yuma savages had killed the Friars, not even sparing the universally beloved Father Francisco Garces, who was the first one to visit the Indian tribes of the Gila in 1768. He was the first to urge the Viceroy and College of Santa Cruz to found those Missions in that region. He was the first, also, to insist on the Viceroy Bucareli, acting also on the advice of Father Serra, to direct Captain Juan Bautista de Anza to open communications between Sonora and Monterey overland in California. De Anza was the first to blaze the way and cross the desert, previous explorers having gone by sea. He also stopped at San Gabriel on several occasions.

These Yumas set fire to the buildings and carried away women and children. This punitive expedition was organ-

ized at San Gabriel and went forth from there in pursuit of the miscreants.

BATTLE NEAR SAN GABRIEL.

The most memorable battle that occurred in the immediate vicinity of San Gabriel was one that took place on January 8, 1847. It occurred not far from the original site of this Mission. The Californians who were led by the Governor and comprised their military forces that had spent ten days in their marches against the American forces, finally came near to the San Gabriel River just north of the place where the Santa Fe railway to Orange spans that stream. The Americans were commanded by General Stephen W. Kearny. Colonel Philip Stockton was second in command. The Californians had gathered all of their forces consisting of 500 mounted men with four pieces of artillery. They took the most advantageous position on high ground about a quarter of a mile from the river. The Americans sent forward their artillery and were about to cross the river. The Californians fought bravely and for some time successfully prevented the crossing, but finally retreated. This action lasted but an hour and a half, resulting in two killed and eight wounded on the American side and about a similar loss among the Californians.

This battle put an end to the season of strife and turmoil that had existed for the short period during the life of the California, or "Bear Flag" Republic.

PRIESTS SUCCEEDING FRANCISCANS.

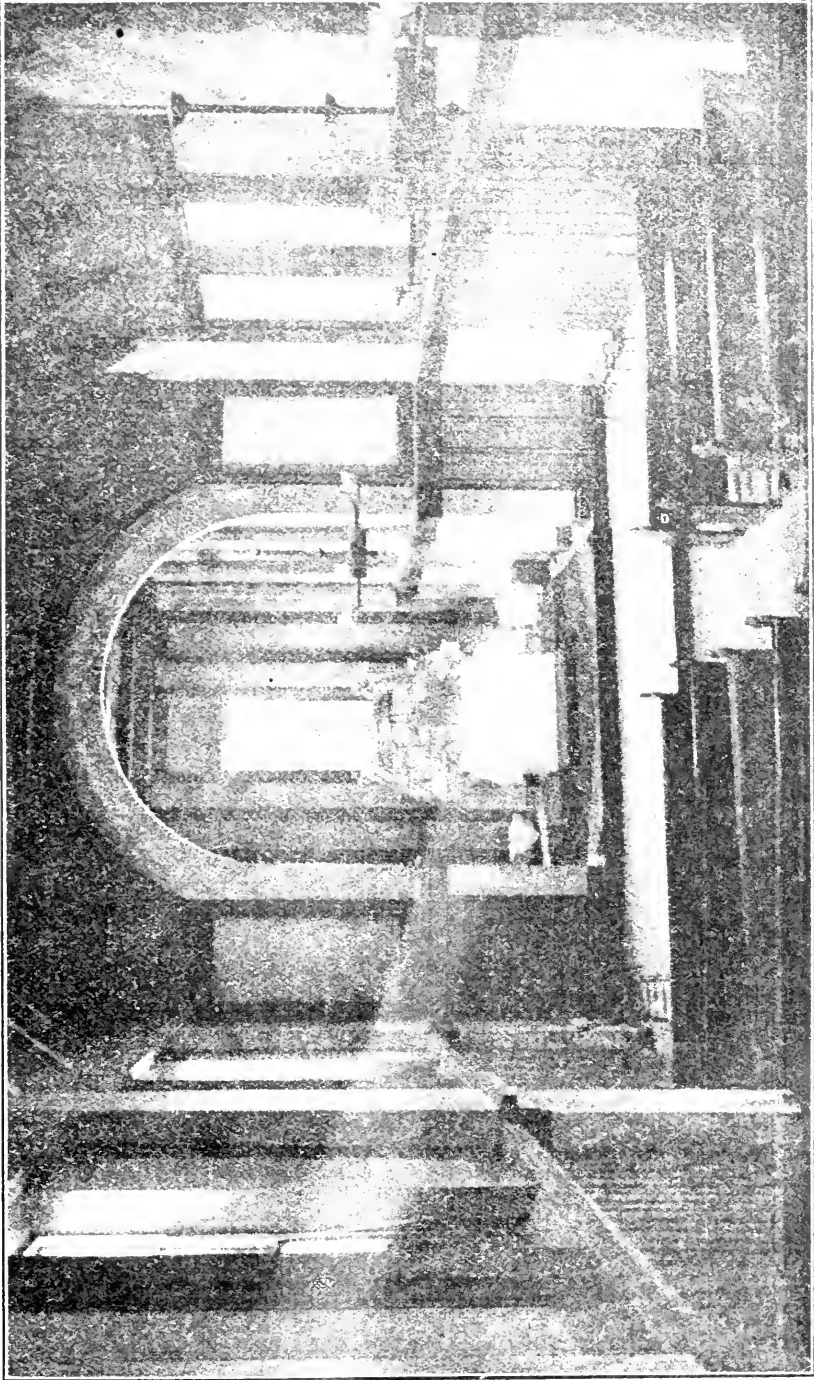
After the Franciscans retired the Missions were in charge of these seculars, the first of whom was Father H. T. Lempfrit who took charge in 1851. The following year he was succeeded by Father Pablo Jordan, who in 1855 was succeeded by Father Pedro Bagaria. The same year this priest was succeeded by Father Jayme Vila. In 1856 Benito Capdevila was the priest in charge and in 1857 J. Rogal, following whom in 1858 came Domingo

Serrano. In 1859 Juan Basso took charge and gave way in 1860 to Angel Molino. Angel Delfino Casanova and Sebastian Ignacio Gallo both served in 1861 as also did M. Duran. In 1862 Cipriano Rubio was in charge of this Mission. In 1863 Pedro Verdaguer and Joseph Mut had charge. Father Verdaguer afterwards attained the rank of Bishop and was stationed in the Texas See of Brownsville. In 1864 Pedro Sastre took charge and remained there until 1869, in which latter year Thomas O'Donohoe took charge and was relieved in 1870 by Joaquin Bot. In 1871 P. Farrelly was in charge and remained so until 1875 when Joseph McNamee came in succession. B. Smith took charge in 1887 and in 1888 was succeeded by C. Scannell, who had charge of the Mission for two years. Joaquin Bot, the regular incumbent, returned and gave place in 1903 to Henry O'Reilley, who had charge for three years, giving way in 1906 to P. M. Bannon. The latter was the last secular priest until the Missionary Sons of the Immaculate Heart of Mary took charge in 1908.

Father Cipriano Rubio was one of the best known secular priests who did service at San Gabriel. He was chaplain at the Immaculate Heart Convent at Los Angeles at the time of his death. He was a man of superior intellectuality as well as great spirituality, wise in counsel and most patient in service.

Father Joaquin Bot was noted for his generosity in the support he gave the Mission parish and also for his genial nature and exceptionally long pastorate.

The last of these secular priests, Father P. M. Bannon, died in Los Angeles in 1907.



CHAPTER VI.

Administration of the Missionary Sons of the Immaculate Heart of Mary. They Have Taken Up and are Carrying on the Unfinished Work of the Franciscans, Preserving their Traditions. They are Restoring San Gabriel to its Original Condition, Developing and Improving this Venerable Landmark.
Other California Missions.

IT WAS in February, 1908, that the late Rt. Rev. Thomas J. Conaty, D. D., Bishop of Monterey and Los Angeles, called Father Ramon Prat, C. M. F., then Provincial of the Missionary Sons of the Immaculate Heart of Mary, to take charge of Mission San Gabriel. The Most Rev. Martin Alsina, C. M. F., Superior General, accepted the offer.

Father Prat was followed by the Very Rev. Felix A. Cepeda, C. M. F., now General Consultor. Father Cepeda was succeeded by the present incumbent, the Very Rev. D. Zaldivar, C. M. F., formerly Rector of the Old Plaza Church, Los Angeles, California.

San Gabriel Mission was placed in the charge of the Reverend Father Felix Zumarraga, C. M. F. He was succeeded by the Reverend Andrew Resa, C. M. F., who was followed by Father Miguel Oñate, C. M. F., whose successor was the Reverend Father Eustace Flamenco, C. M. F. Father Flamenco was followed by the Reverend Leon Monasterio, C. M. F., who later on was succeeded by the present incumbent, the Reverend Father Raphael Serrano, C. M. F.

The congregation of which these missionaries are members was founded in Spain by the Venerable Father Anthony M. Claret, Archbishop of Santiago de Cuba and confessor of Her Majesty, Isabella II, Queen of Spain, on July 16, 1849. This institution was approved by Pope Pius IX, on the occasion of the Ecumenical Council of the Vatican at which the founder assisted.

This splendid congregation, like a wonderful tree, has grown and spread its broad and salutary branches over

Europe, America and parts of Africa. On its glorious roll are noted faithful laborers, confessors of the faith, and even martyrs. It comprises different provinces, novitiates, vicariates and prefectures apostolic, minor or preparatory and superior colleges.

The illustrious founder of this congregation has been given the title of Venerable and will soon be beatified, being highly esteemed by all his clients and admirers. An earnest endeavor is being made to bring to an end the apostolic process concerning his miracles, which will point to the nearby and happy day of the saintly Father Claret's glorification. He was acclaimed the Apostle of the 19th century. He belonged to the Latin American hierarchy, was the soul and life of all the religious movements of his day and was also called: "The Angel of the Apocalypse." His wonderful life shows him to have been a giant who rejoiced to run his way. He won a martyr's crown; yet the culminating marvel of all of his works was the founding of the congregation of the Missionary Sons of the Immaculate Heart of Mary. He was unjustly and inhumanly persecuted and exiled by the ruthless Spanish revolution of 1868. After he had been driven to foreign lands he was received in a poor monastery of Cistercian Monks at Fontfroide, France. Fortified by all the comforts of the Holy Church, surrounded by the hospitable monks and amidst tenderly touching sentiments and feelings of love and resignation, while in the arms of some of his exiled children, his pure soul left this vale of tears and took its flight Heavenward, October 24, 1870, the Feast of the Archangel St. Raphael. His plain obsequies were attended by wonders. A strange bird of mysterious appearance was seen flying around the catafalque, alternating with the monks in their solemn singing of the office of the dead.

A priest was unaccountably prevented from intoning the verse found in the office: "From the gate of hell, deliver his soul, O! Lord!"

On his tomb was carved this inscription, the words of

the great champion of the rights of the Catholic Church, Gregory VII: "I have loved justice and hated iniquity, therefore I die in exile."

The missionaries of this religious institute, while constantly engaged in the improvement and betterment of this precious grand old landmark, are continually mindful of the intellectual and moral upbuilding of this community which has been confided to their pastoral care. In this way they have followed closely in the footsteps of their selfsacrificing pioneer Padre predecessors, who so faithfully and constantly labored among these people in this marvel of usefulness, the pride of her sisters, the San Gabriel Mission.

The first accomplishment was the restoration of the Mission Church and of the old monastery, which latter has been converted into a museum. They next built a commodious abode where they exult in sweet memories of the past. It is a mixture of Moorish and Mission architecture. This residence was finished during the administration of the Reverend Felix Zumarraga.

The parochial school is an institution which was planned and promoted by Father Resa, but his ideas did not materialize until 1912. In the summer of that year his successor, Father Michael Oñate, finished the building, at the cost of \$15,000. This school is conducted by the Dominican Sisters. Its average attendance is about 300 children daily. Father Flamenco enlarged the school. It is a "free" school in every particular, the tuition, the books, and even the luncheons of the pupils being furnished them gratuitously.

The cemetery originally lacked systematic arrangement. The dead had been buried indiscriminately without any regard to any formed plat, or plan, under the administration of the Franciscans. Since the present administration of the Missionary Sons of the Immaculate Heart of Mary, the cemetery has been laid off in an admirably arranged form. The graves are placed in lines. It has been

beautified by the planting of trees, shrubbery and many flowers.

These missionaries now in charge of the sacred and venerable institution, the old San Gabriel Mission, are doing splendid and effective work in saving the souls, benefitting the bodies and minds of the natives and others of their vicinity and, at the same time, are showing visiting strangers the many attractive features the splendid Mission possesses.

During the incumbency of the Reverend Leon Monasterio, C. M. F., a life-sized marble statue of the Sacred Heart of Jesus, standing on a granite pedestal, was erected in the geographical center of the old Mission cemetery. The present Rector of the Mission, the Reverend Raphael Serrano, C. M. F., has installed a five-thousand-pipe organ in the old Mission Church.

OTHER CALIFORNIA MISSIONS.

While San Gabriel stands alone and unique in its superior excellence above all of its sister Missions, it is but fair to give the reader a list of the latter and many of the tourists coming to San Gabriel inquire where and when the other California Missions were founded.

There were twenty-one of them and they were strewn all along the Camino Real, or the old King's Highway, which extended for a distance of approximately 700 miles from San Diego to Sonoma's Valley of the Seven Moons. Their foundation dates from 1769 to 1823. Father Junipero Serra was the founder of nine of them, planting the first Christian Mission and settlement when he and his companions reached San Diego. This was on Sunday, July 16, 1769, the day of the Feast of Our Lady of Mount Carmel, this same day being the Feast of the Triumph of the Holy Cross. Father Serra was assisted by Father Fernando Parron. The first governor of California, Gaspar de Portola, was present. The beautiful city of San Diego it about this Mission.

The second Mission to be established was founded Sunday, June 3, 1770, by Father Serra at San Carlos, or Carmel of the Sea, on Pentecost Sunday, when Father Juan Crespi was present. This was the Mission that Father Junipero called his own.

The third was the Mission named San Antonio de Padua which was founded on July 14, 1771, on the Feast of the Seraphic Doctor St. Bonaventure, its founders having been Fathers Serra, Miguel Pieras, and Buenaventura Sitjar. It is twenty-six miles from King's City.

San Gabriel, previously fully described, was the fourth Mission.

San Luis Obispo, or the Bishop of Tolosa, was the fifth. It was founded on September 1, 1772, by the Presidente, Father Junipero Serra, and Father José Cavaller. It was established at the site of the present city of the same name.

The sixth was that of St. Francis of Assisi, located at San Francisco. It was established October 8, 1776, by Father Francisco Palou.

The seventh was that of San Juan Capistrano, founded on All Saints' Day, or November 1, 1776, by Father Junipero Serra, assisted by Fathers Pablo Mugartegui and Gregorio Amurrio. This was located at the place where the town of that name is.

The eighth was the Santa Clara, January 12, 1777, and founded by Fathers Tomas de la Peña and José Murguia. Its location is at Santa Clara, California.

The ninth was that of San Buenaventura, established March 31, 1782, on Easter Sunday on the site called by the explorers the "Asuncion de Nuestra Señora." This was the first of what was known as the "Channel" Missions. Its founders were Fathers Serra and Cambon. It is near the city of Ventura.

The tenth was the Santa Barbara, located at the place where the city of that name now is. It was established December 4, 1786, on the Feast Day of St. Barbara, virgin and martyr. This was the second of the "Channel" Missions.

The eleventh was La Purisima Concepcion, founded Saturday, December 8, 1787, on the Feast Day of the Immaculate Conception, by Father Fermin Lasuen, president of the California Missions, and Fathers Vicente Fuster and Jose Arroita. It is located in the city of Lompoc and is the third and last of the "Channel" Missions.

The twelfth was Santa Cruz, founded August 28, 1791, by Father Fermin Lasuen and Fathers Isidro Alonzo Salazar and Baldomero Lopez, located at Santa Cruz.

The thirteenth is Nuestra Señora Dolorosisima, commonly called La Soledad, founded October 9, 1791, near Soledad, by Father Fermin Lasuen and Fathers Diego Garcia and Mariano Rubi.

The fourteenth was San Jose founded on Trinity Sunday, June 11, 1797, near Irvington, by Father Fermin Lasuen and Fathers Ysidoro Barcenilla and Agustin Merino.

The fifteenth was San Juan Bautista, on the San Benito River, near Hollister, founded June 24, 1797, by Father Fermin Lasuen and Fathers Jose Martiarena and Pedro Adriano Martinez, on the Feast of the Nativity of St. John the Baptist.

The sixteenth was San Miguel Arcangel, near San Miguel, founded July 25, 1797, by Fathers Fermin Lasuen, Buenaventura Sitjar, and Antonio de la Concepcion, at Las Pozas.

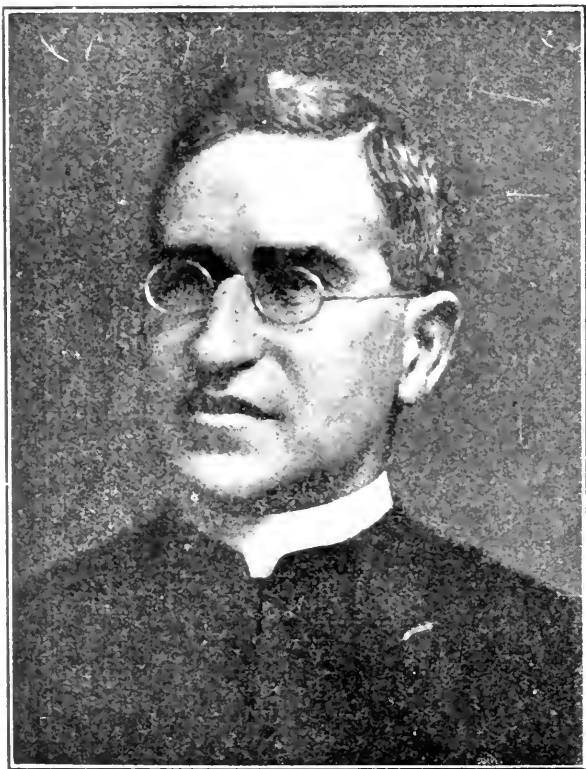
The seventeenth was San Fernando Rey de España, located near San Fernando City in the San Fernando Valley, twenty-one miles north of Los Angeles. It was founded September 8, 1797, by Father Fermin Lasuen, Presidente, and Fathers Francisco Dumetz and Francisco Javier Uriá.

The eighteenth was San Luis Rey, near Ocean Side. It was founded on June 8, 1798, by Father Fermin Lasuen and Fathers Juan Norberto de Santiago and Antonio Peyri. The latter was the first to introduce and plant the pepper tree in California. One of these trees of very considerable size stands in front of the campanile of San Gabriel.

The nineteenth was Santa Ines, virgin and martyr, located near Los Olivos. It was founded September 17, 1804, by Father Esteban Tapis, successor to Father Fermin Lasuen, and by Fathers Marcelino Cipres, Antonio Calzada, and Romualdo Gutierrez.

The twentieth was San Rafael Arcangel, at San Rafael, founded on December 14, 1817, by Father Prefecto Vicente Sarria.

The twenty-first, San Francisco Solano, in the Sonoma Valley, near the town of Sonoma was founded in July, 1823, by Father Altimira. The Pala Chapel, the old Plaza Church at Los Angeles, and the Royal Chapel at Monterey, are frequently, but improperly, called Missions.



THE VERY REV. RAMON PRAT



THE VENERABLE ANTHONY MARY CLARET
Founder of the Congregation of the Missionary Sons of the Immaculate Heart of Mary

CHAPTER VII.

Story of a Marvelous Indian Crucifix. The Mission Play Amid
Replicas of the Old Missions. It Attracts Many
Thousands to San Gabriel's Vicinity.

WHEN Mexico was in the midst of her strife with Spain for her independence from that monarchy, while Upper California was unapprised of those troubles, but dreamed in her sunshine, then it was as the Aztec Eagle strove to free itself from the Lion of Castile, that there occurred a marvelous incident. This was while there sat on the throne of San Fernando Rey de Castilla y Leon and of Queen Isabella, another illustrious king who succeeded to the name of the former and to the virtues of both—His Majesty Don Fernando VII. At the music of this name, Fernando, our thoughts readily dwell on the Mission San Fernando Rey de España and its wonderful valley, one of the richest and most marvelous of the inland chain of Missions.

In this valley we may wander along the sunny road, the King's Highway of the glorious days of the Spanish era, trodden by conquistadores and footsore brown priests. Sweet memories of the past, veiled in story and romance, will linger in our minds and impel us to think of those early days of California history. We may imagine Don Tomas Feliz, the bravest soldier of the dozen that constituted the escolta of the Mission San Fernando under the leadership of Sargento Damaso. Don Tomas was the dearest among his comrades to Padre Pedro Muñoz, the minister of this Mission.

While our hero was serving at Los Angeles, he fell in love with Señorita Maria de Jesus Lopez, of the blood of Castile. Padre Muñoz united them in marriage in 1815. The Feliz ancestors had ever been remarkable in the annals of California for their loyalty and devotion to their king. So the annexation of California to the Mexican Federation, marked the fall of Los Feliz, from their ascendancy. A living perennial witness of their loyalty to

the golden throne that bore the arms of Castilian power, is the old Rancho Los Feliz, granted by Charles III, King of Spain, for past services rendered to the Spanish crown. This ranch, in its original dimensions, extended from El Monte de la Porciuncula to the Cahuenga Pass, covering the western section of the city of Los Angeles, and stretching out to what is now Hollywood, Colegrove, Sherman, and La Brea Ranch.

It was on a bright morning of April, 1816, that glad tidings reached San Fernando Mission. Sargento Damaso had been promoted to a captaincy in order to command the troops of Santa Barbara. Don Tomas was chosen to go thither with the happy news of the promotion of Sargento Damaso to that important point and military post.

It was on the Viernes de Dolores, in the Passion Week. This was indeed, a great day for the Mission. The devotion of the Spaniards to Our Lady, chiefly under the title or invocation of Her sorrows, is known the world over. The early missionaries, the sons of the Poor Man of Assisi, inherited from him their love and tenderness for the mysteries of our redemption; so they always endeavored to impress them on the minds of the neophytes.

Let us retrace our steps to the San Fernando Mission of those days of the old régime of care-free and pleasure-loving California,—when such words as thine and mine were hardly known,—when the virgin soil yielded freely, and the hard, cold iron plowshare had scarcely begun to furrow the face of mother earth,—when the Missions ever thrown open to the wanderer, were a great patriarchal family with their parental authority presiding over them. Our friend, Don Tomas, clad in the characteristic attire and with the accoutrements customary with the Spanish soldiery, mounted a fiery steed. In less than an hour he had gained access to the Santa Susana Mountains.

He was then in the Simi Valley, where the blossom was on the trees, in the orchards, and meadows. This valley lies north of the famous Santa Susana Mountains, which rise 3,700 feet above the sea level, south of the Simi Hills.

that soar as high as 2,159 feet, and east of the Santa Susana Pass. Westward it is separated from the Little Simi Valley by a low range of hills.

The Camino Real, so often trodden by the cowled Padres, along which was built the marvelous chain of Missions between San Diego and Sonoma, runs through the Simi Valley from east to west.- On that far off day, Don Tomas Feliz occasionally lowered the speed of his spirited horse that he might drink in the beauty of the fields aflame with poppies, of the blue and transparent sky, and of the plains and orchards, and thus tune the harp of his soul and render in the presence of God the sweet music of prayer.

So he had finished his Corona Dolorosa in honor of the sorrows of Our Lady. The gentle breeze from the ocean had caressed the brave soldier, when a sudden backward jerk of the steed aroused him from his reverie. He spurred the horse but the steed could not move any further. Then casting his eyes on the roadside he saw, as though floating on a sea of light, a wonderful image of Christ crucified. Don Tomas instinctively dismounted. Falling upon his knees, reverently he picked the figure up and pressing it to his lips exclaimed: "I adore Thee, oh! Christ, and I bless Thee because by Thy Holy Cross Thou hast redeemed the world." The amazement of Constantine at the flaming cross in the heavens, the devotion of St. Helen when she discovered the sacred instrument of the passion, the transports of joy of Heraclius when he recovered this memorial of our redemption from the hands of the Infidels—these alone can be compared to the joy of Don Tomas.

But how great his surprise was when he observed that the image had no Cross. He at once repaired to the nearby hills, where the manzanitas grow and from a limb of that shrub he hewed a Cross. As soon as he returned to San Fernando, our soldier showed the crucifix to Padre Victorio with a vivid account of the whole event. The aged Father with tears in his eyes, murmured a word of blessing and attached to the Crucifix the spiritual treasures of

the Stations of the Cross and the Apostolic Indulgences at the Hour of Death.

Padre Victorio, by the crown of thorns and Indian tuft of feathers, by the features of the face, and the characteristic air of the image, traced its origin and proclaimed it the workmanship of Juan Antonio, the neophyte who had painted the Stations of the Cross for the San Fernando Mission at the time of its founding.

At last, after his venturesome life, Don Tomas foresaw the approaching Angel of Death. Then he summoned his daughter, Maria, to his death bed. Gazing upon her, the dearest of his children and clasping the Crucifix in his cold and trembling hands, the old soldier exclaimed: "This is the most precious legacy which I bequeath to you, my dear child. Keep it with the love and reverence becoming such a sacred memorial. May God, and His Blessed Mother, continue to shower His blessings upon you."

Holding the Crucifix to his lips he murmured: "Thou hast redeemed me oh! Lord, God of Truth."

Then his purified soul took its flight Heavenward. Faithful to the commission, wherewith she had been entrusted, "Aunt China," as Maria was called, always kept the heirloom with great care and reverence. The spring of her life was spent in the Pueblo de Nuestra Señora la Reina de Los Angeles, while the fruitful summer of her useful career and the fall of her declining years found her always in the San Fernando Valley.

When the Angel of Death would enter a household she would be found at the bedside. With her Crucifix she administered the religious consolations to many souls. "Aunt China" reached two and four score years. In her old days she could no longer peruse those spiritual books which she used to read with so much delight. She could, however, still gaze on that mysterious book, her Crucifix, in which she found the lessons of life eternal.

It was on March 27, 1913, that one of the few golden links connecting our money mad rushing age with the early care-free California life was broken. One of the

most beautiful and unselfish lives that ever lived in this wonderful land was ended. Dear "Aunt China" had passed to her reward. She died pressing to her heart her old treasured Crucifix, holding the blessed candle and with her beads about her neck. Expressive emblems, indeed, which bring out the three distinguishing characteristics of her beautiful life, namely: her tender devotion to the Blessed Mother, her strong faith, like an oak not to be wind-shaken, and her spirit of sacrifice ever expressed in deeds of charity. She was laid to rest under the shadow of the Mission she had loved so much and which she had seen in the days of its glory.

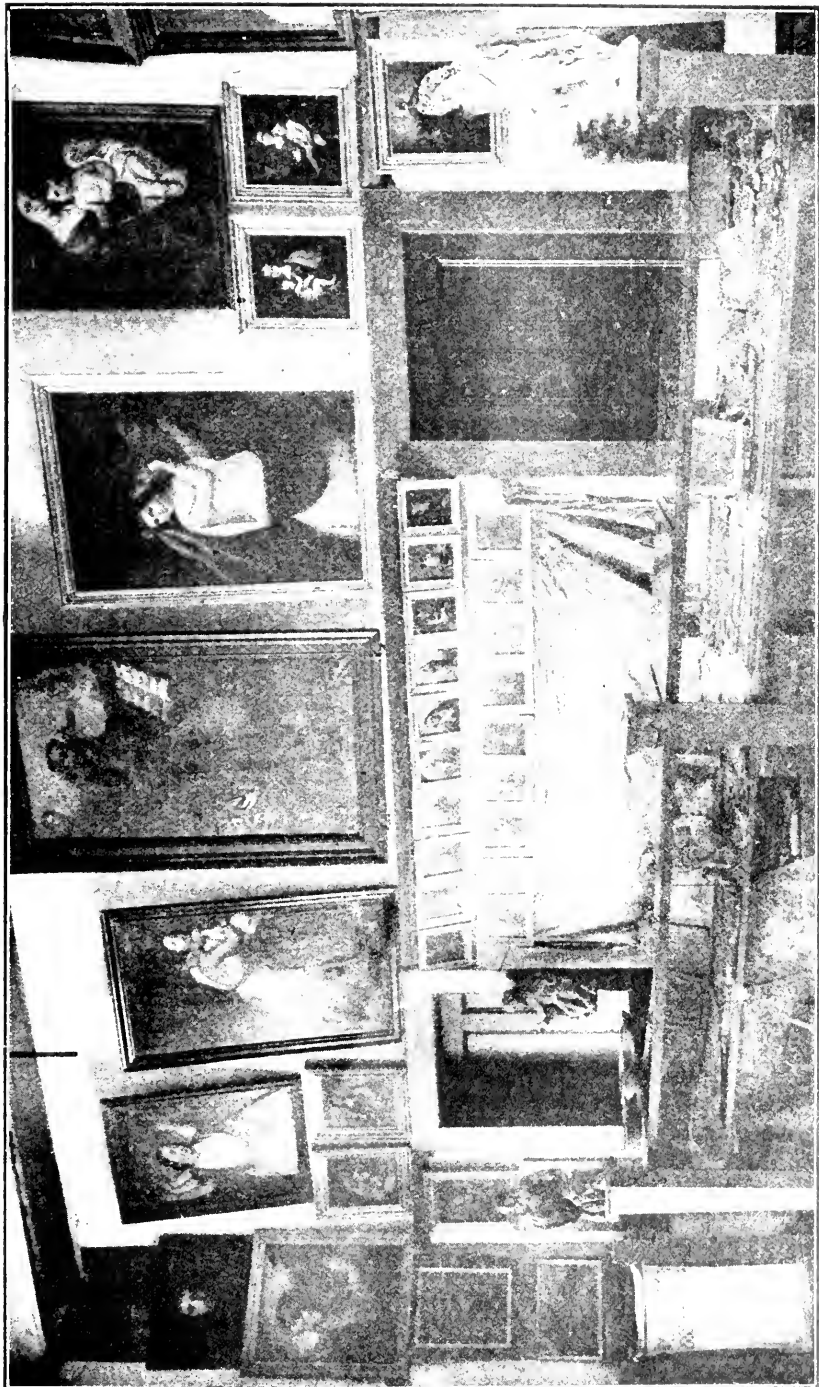
May what was mortal of her rest in peace there in the valley while her soul finds Heavenly happiness. A sweet fragrance will long linger around her memory.

THE MISSION PLAY.

One of the institutions incident to and particularly connected with San Gabriel is its Mission Play. This famous dramatic production in some respects resembling the great Passion Play of Oberammergau, attracts very many people to the vicinity of Los Angeles. During the two great expositions given in California, the first at San Francisco, and the second at San Diego, a very considerable portion of the attendance at both of them also went to witness this Mission Play.

Its environment is among a group of replicas of the twenty-one old California Missions that were built and strung along the original King's Highway, extending from the Harbor of the Sun at San Diego to the Valley of the Seven Moons in Sonoma's neighborhood. This replica idea originated with Mrs. Ida L. McGroarty, wife of John McGroarty, author of this Mission Play, forming a most appropriate setting for it.

Among the many very distinguished persons visiting San Gabriel and witnessing this play, after first attending the two expositions indicated, was the Hon. Thomas Mar-



L'ART ET L'ÉTAT

shall, Vice-President of the United States, and many others whose names are legion.

The play itself is a very powerful one. It is produced periodically by a large company of highly talented professional actors, some of whom are paid very considerable sized salaries. It is a story of the founding, the rise and fall of the old Franciscan California Missions, with their principal founder, Father Junipero Serra, as the central and most important figure portrayed.

The first act, whose opening scene is laid on the shore of San Diego Bay and is to commence with the year 1769, depicts the dramatic situation in which Father Junipero Serra and his companions are situated. The group, at the commencement, shows the eminent prelate surrounded by a corporal and three soldiers seated in dejection, a weary and almost starved Padre sleeping and exhausted anxiously awaiting the return of the dark Don Gaspar de Portola, the first comandante-governor of California, and also for the relief ship expected from Mexico.

Don Gaspar had gone in search of the Port of Monterey with his troops and train, in the expectation of there finding and obtaining supplies for the relief and sustenance of the noble explorer and evangelist and his companions, as well as for Gaspar de Portola's soldiery. Gaspar returns but without having been able to reach or find the Monterey Port. He determines to put all of his people, including Padre Junipero, on his ship which is lying in the harbor.

Although Father Serra is almost famished he is still hopeful of succor and success, for a ship laden with supplies had been promised to his party from Mexico. It was long overdue, but Junipero expected its arrival hourly.

While they are thus waiting, some Indians come with a child intended for baptism by the priest. Preparations for the baptismal ceremony are in progress when the Indians suddenly change their minds, take the child away and create a disturbance that threatens the safety of the party of soldiers and the missionaries. This is considered by Gaspar as an evil omen, just as the coming of the savages

with the child for baptism had been considered an auspicious one by the Missionary Serra.

Gaspar determines that all of the party shall be aboard of the ship before the sun sets, which it is on the point of then doing, but Junipero declines to go and announces his determination to remain, if he has to do so alone among the savages. He entreats Gaspar to wait another day. Reluctantly Portola agrees. The next day dawns and is drawing to a close, when Gaspar orders all present to board his ship.

Then it is that Junipero Serra pleads earnestly to God to send the relief ship. A miracle occurs. Just as all but Junipero Serra are about to abandon hope of the coming of the relief ship from Mexico a sail is discovered in the offing near the very edge of the horizon. The ship finally sails in as the sun sinks behind a golden cloud.

The second act gives the Mission in its greatest glory and at the height of its successful ascendancy. An interval of fifteen years is supposed to have elapsed in which success in every endeavor has crowned the efforts of the faithful missionaries and their flock. Serra and his associates have succeeded in civilizing and Christianizing the Indians, in effecting an organization for systematic and progressive improvement, educational, industrial, and religious. The Indians have learned to pray, to labor and to imbibe instruction. Reports of the great progress are read by a party of the players after they have participated in a procession during which they sing the historic old songs of the early days of the Missions. There is then an intermission as at the end of the first act, and during it the audience visit the group of replicas and take refreshment and rest until summoned for the rendition of the third and final act of the play. They are summoned by the silvery notes of a Mission bell, brought hither from one of the other Missions located elsewhere. During the second act an anachronistic scene is introduced, showing the Commander Rivera in an attempt to abduct Anita, a girl half Indian and half Castilian, but frustrated and

driven out by the forceful mien and dramatic action of Father Serra. This act also introduces a fiesta scene with characteristic dancing, song and music, poetry and pleasantries, of the old Mission days.

The third act depicts the utter decay and ruin into which the old Missions fell after the days of secularization came upon them, when the Indians were driven out and scattered and the Fathers were forced to flee and seek refuge elsewhere. The scene opens with a visit to the Mission by señora Josefa Yorba of the blood of Castile, who has come to make a pilgrimage from her distant ranch and to pray before the altar at which her forefathers had knelt in devotion. While she is conversing with the care-taker, old and decrepit Ubaldo, some poor Indians enter, bearing a litter on which is the form of one of the exiled Franciscan priests who has exacted the promise from them when he died to bring his corpse and bury it in the consecrated ground of the Mission. This they do and attempt to bury with it a golden chalice which they could have sold for an immense amount, but which they refused to do, although they were almost on the verge of starvation. Thus they kept their faith and veneration for the sacred vessel. They end the act with evidences of grief while the Señora Josefa bewails the lost glory of the old Missions and the vanishing of those who originally had peopled and conducted them and expressing the hope that they might again be restored.

Since this Mission Play was first rendered in California on April 29, 1912, several thousand performances of it have been given at San Gabriel. It is one of the great attractions here for the laymen and tourists who travel many miles to witness it, all of whom are greatly interested in its renditions.

CHAPTER VIII.

Founding of Los Angeles. Her Old Plaza Church. Her Many Beauties and Charms.



ONCE upon time, as a fairy tale would commence, and her story is as enchanting as fairy fiction to children, in the Valley of Our Lady, which lies in the very heart of California of the South, midway between the great wall of the Tehachapi and San Diego's harbor of the Sun, a hamlet sprang into existence, the Mother mountains hemming it in as though with a shining cimeter of a giant god.

This town, or old Pueblo of the Vale of Our Lady, has grown into the world-famed city of Los Angeles, the magical metropolis of the southwest.

It was in July, 1769, that an exploring party coming by land was sent forth to make certain the discovery of the Bay of Monterey by the celebrated mariner, Cabrillo, and the landing there of the intrepid sailor, Sebastian Vizcaino, in 1602, when he planted the Cross on its fair shores. The final object in view of the adventurous expedition of 1769, was the founding of a Mission in Monterey, which hazardous undertaking was under the direction and command of Gaspar de Portola, first governor of California, and Padres Francisco Gomez and Juan Crespi, as chaplains of the expedition.

This exploring party, before taking possession of the wonderful Valley of Our Lady, its rivers and mountains, sent some emissaries to spy out the land and learn its unsurpassed possibilities. Prominent among these were the Pobladores Don José Vanegas, Don Francisco Navarro, and Don Juan Rocha. These courageous explorers came into a land where profusely flowed milk and honey as was evidenced by its fine fruits. But this land, like that of Chanaan, contained very formidable inhabitants. The Indians along the banks of the Porciuncula River were far more ferocious than the Jebusites and Amorrhites of old;

so much so, that some of the explorers grew timid, when Don Francisco Navarro, taking a commanding attitude, exclaimed: "Let us go up and possess the land in the name of his Catholic Majesty, the King of Spain, for which, with the help of God and Mary's powerful intercession, we shall be able to conquer this beautiful terrain."

So they all at once crossed the river and ascended those lovely hills, where they pitched their tents with the purpose of remaining safely over night. It was late on the afternoon of August 1, 1769, the eve of the Feast of Our Lady of the Angels, the great Porciuncula day. Porciuncula means a mite, or small portion, comparable to the "widow's mite."

These brave men, with strength almost exhausted, and with well-grounded fears for their safety, slept on that southern hillside under the twinkling stars of California's cerulean sky. This hill is now known as Elysian Park, but in the older days as "El Cerro de la Porciuncula." Next morning the party arose from their slumbers, when Navarro said to his companions: "I bring you good tidings of great joy, that shall be to all people. I heard secret words which it will not now be granted to me to utter. I have been vouchsafed what mortal eye has not seen nor ear heard, neither hath it entered into the heart of man to conceive. A wonderful sign has appeared to me in my dreams. I have seen a woman clothed with the sun and the moon under her feet, and on her head was a crown of twelve stars. Thousands of Angels administered to her and ten thousand times a hundred thousand stood before her. Had not faith taught me that she was merely a creature, I would have worshipped her as a deity. 'Henceforth,' she said to me, 'let this hill be called "El Cerro de la Porciuncula." By the same name shall also be known the sparkling river that encircles its feet below. It is also my wish that a city after my name should be founded here; and a church, as my memorial of this day's events, as a witness of my love, should be erected in the

midst thereof. So, Pueblo de Nuestra Señora de Los Angeles de Porciuncula shall be the name of this city."

Forthwith the Princes of the Angelic hosts, falling upon their knees, placed their crowns at her feet in token of their guardianship of the future Pueblo. At the same time God's praises were hymned by their lofty harps, ten thousand harps that tuned Angelic harmonies; sweet melodious notes filled the skies and rose to the very gates of Heaven.

SELECTION OF THE SITE.

On a journey that Father Junipero Serra made from the south to Monterey, he determined that a place so fair and so rich, as the Valley of Our Lady, should have a Mission and a city. No metropolis in this vast country has ever had a more auspicious founding than had ours of the glorious southwest. Unlike many a city that merely happened to come into existence, or incidentally began as a camping ground, or as a trading post, ours began to be in a far more dignified manner. In fact, it was legally organized from the very beginning.

Following the founding of San Jose, through the Viceroy, Marquis de Croix, and the general Visitor of the Kingdom of New Spain, Galvez, a petition with its recommendation for the founding of Los Angeles, was sent to his Catholic Majesty, Charles III, King of Spain. A reply to this petition was delayed four years, when a properly signed document was returned by the King to the Viceroy, ordering the City of the Queen of the Angels to be founded.

At once volunteer Spanish settlers were sought in Mexico. These Pobladores with their families were granted liberal concessions in the way of property and political privileges. Headed by Lieutenant Don Jose Zuñiga, they gathered at San Gabriel. It was September 4, 1781, that the Pueblo was founded by Governor Felipe de Neve, who had gone for that purpose to the Mission San Gabriel, the Mother and guardian of the future Pueblo, with eleven

families brought from Mexico. The party was accompanied by some soldiers, who bore aloft the banner of Castile, a band of Indian acolytes, carrying the Cross, the emblem of our Redemption, and finally the Franciscan priests with the banner of Our Lady.

Among the numberless hosts of dreamers and seers that, allured by the irresistible charms of the Land of Heart's Desire, have ever flocked to this most beautiful city of ours, there stands out, foremost, the great dreamer and empire builder, the immortal Junipero Serra. It was two years after the founding of Los Angeles, on March 18, 1783, that Father Serra came to this city on his way to San Gabriel. He was for the first time the honored guest of one of the most hospitable cities on the face of the earth. Father Junipero stayed over night and the next day, March 19th, early in the morning, he resumed his journey to the Mission of San Gabriel. Fasting, he came to this Mission in time to sing the Mass at which he delivered an eloquent panegyric on St. Joseph, this day being sacred to the Holy Patriarch, the virginal spouse of Mary and foster father of Jesus Christ.

In her early days, Los Angeles was but one of the visiting points of the sandaled priests of San Gabriel, where the people had to go to attend services. In those far off days the great Angelus bell, the largest bell at the Mission, could be heard at Los Angeles. At the first bell in the morning, two hours before the services, the people started out in their ox-carts from the Pueblo, arriving at the Mission in time for Mass. However, later on they had their own place of worship, frequently visited by the San Gabriel Fathers.

The blessing and laying of the corner stone of the Old Church, as it now stands, took place in 1814.

The venerable Plaza Church of Los Angeles was never intended for a Mission in the formal sense of the word, although there clusters around the old adobe church all of the glamour of story and all of the romance of the California Missions. This historic church was built on the

same style as the Missions, the timbers having been hewn and carried by the Indians from the forest where they were cut to the site on which the sacred edifice was erected. It seems, however, that the plans were drawn sometime in 1811 or 1812 and that the Comandante of the Presidio of Santa Barbara had given orders to start to build this church.

To Padre Luis Gil y Taboada, Minister at San Gabriel, came the honor of blessing and laying the corner stone of this grand landmark. The Church of Our Lady of the Angels was finished towards the end of 1821; or, perhaps, at the beginning of 1822. The date of its formal dedication, however, was December 8, 1822.

The "Libro de las Cosas Notables de la Mision de San Gabriel" offers a bit of information concerning this subject of the finishing of the church and also giving the reason for the absence from San Gabriel of one of its bells. This book says: "In 1821 the Mission of San Gabriel loaned a bell to the Pueblo of Los Angeles, until the Poblanos should receive one."

If the Angelenos borrowed a bell, it shows that the church was already or was about to be finished. There is no evidence, however, that this bell was ever returned. Then again, as early as 1823, we find in the archives of the old San Gabriel Mission records of some dead people whose funerals were held from the Plaza Church and who were buried in the cemetery which at that time was adjacent to the church. Prior to the building of this church, a temporary chapel was erected on the first old plaza in 1784.

The architect who designed the present church was Don Jose Antonio Ramirez. A neophyte from San Gabriel and another from San Luis Rey Mission did the work for one real, or twelve and a half cents of our money per day each. At the time of the dedication of the Old Church, Don Anastasio Carrillo was comisionado, and Don Manuel Gutierrez was alcalde, or mayor, of Los Angeles. The ayuntamiento, or city council, appointed sponsor of the

ceremonies Don Jose de la Guerra y Noriega, who was then the celebrated captain of the Presidio of Santa Barbara.

JUNIPERO SERRA'S BI-CENTENNIAL.

It was on November 24, 1913, that the Mission San Gabriel celebrated the second centennial of the birth of Padre Junipero Serra, Father and Founder of the California Missions. Nature graced the occasion with a bright and cloudless day, such as only California can boast of. No one had ever dreamed before that such crowds, as appeared on this important anniversary, would come to and congregate at this Mission. Thousands and many other thousands came to San Gabriel from Los Angeles, the Crown City, Pasadena, and other towns and cities, as well as from the foot hills and the beach settlements. As of old, there was no barrier that would prevent anyone from coming from anywhere and taking part in this celebration. Christians, Jews, Gentiles, and people of many creeds and of no creed whatsoever, all came to honor the Great Empire Builder the man who won California for us.

On this occasion, as elsewhere alluded to, a bronze tablet in honor of the Founder's memory was unveiled and dedicated by the Knights of Columbus with appropriate ceremonial functions.

It may not be amiss to mention the reasons for separating the settlements of the whites in Pueblos apart from the natives, the Indians. One of the very strong reasons was that the Spanish king's policy was to have the white settlers grouped in towns for the purpose of conquest, colonization, and civilization, while the motives of the Fathers in gathering the natives and Indian neophytes in the Missions was to Christianize and educate them, deeming salvation and education of more importance than conquest.

The cowled Padres of the Missions, like their founder, St. Francis, loved intensely the beautiful and romantic in nature. These appealed to them, especially the silence of

the valleys, the sparkling flow of the streams, and the majesty of the mountains, all of which required that their Missions be somewhat apart from the Pueblos.

Still, those Franciscan Friars were not dreamy sentimentalists, to fall in love with melancholy winds and purling rills, and water-falls and nodding groves; but their poetry was the poetry of hard work and hard fare, unselfish hearts and charitable hands.

Thus it is that these two very distinct systems of settlement began and continued and still hold and will continue to hold their very divergent existence with their peculiar but admirable customs, and both will continue through their many charms and attractions to secure the interest and admiration of many thousands and possibly millions of present peoples and their posterity. While it is not intended or expected that the Mission settlements will grow greatly in populace, the material of native Indian stock not warranting such expectation, they are likely to perpetuate their existence enshrined in the beautiful customs of the past. It is not unlikely that the Pueblos will continue, as they have steadily and rapidly been doing, to grow while their populations and boundaries increase, until the confines of Pasadena and Los Angeles overlap and other cities of California unite in forming an unbroken chain of wealth and beauty, power and populace, that shall be peerless and continue on down through the corridors of time.

THE END

Libro de Confirmaciones,

en el que se asientan las Partidas de los q^{os} reciben
el Santo Sacramento de la Confirmacion
en esta Mission del Santo Principe el Arcangel

San Gabriel
de los Temblores alias Toluca
perteneciente al Santo y Apostolico Colegio de San
Francisco de San Francisco de Guzman
Isla de San Fernando de Mexico.

Comenzado
Dia quatro del mes de Noviembre de
1778

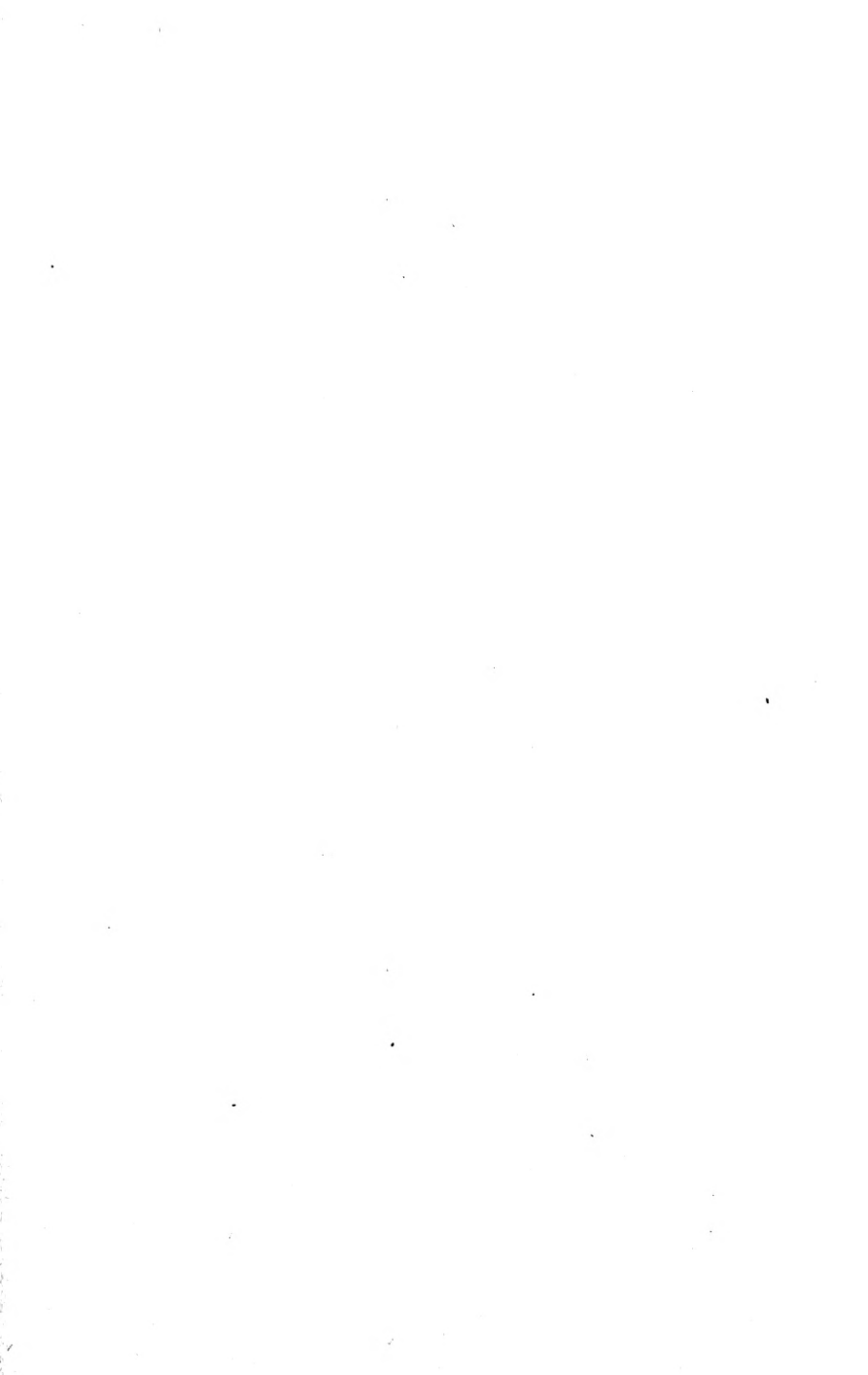
en el q^o yo en infra-escrito Fr. Junipero Serra de Tho
Serapico Orden, Reg^o del mencionado Colegio Pri-
ncipal de la Mission de San Carlos de Borja-Rey y Presi-
de de las ocho q^{as} hoy dia tiene Tho Colegio en estos nuevos
establecimientos al quinto dia de mi llegada con la facul-
tad Apostolica q^{ue} consta en la f^oja siguiente, di principio

al Santo Sacramento.

Consta este Libro

de tres-cientas f^ojas vieles anotadas con sus num.
sin la primera, y ultima que quedan blancas, y paragra-
fos, lo note, y firme en esta d^{ha} Mission en siete dias
del mes de Noviembre de Tho año 1778.

Fr. Junipero Serra
Preside.





HECKMAN
BINDERY INC.



FEB 97

Bound -To -Please® N. MANCHESTER,
INDIANA 46962

